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The folklore of aliens

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EDITORIAL

The "residue fallacy" fallacy

Jerome Clark

Not long ago, in the pages of a widely-read astronomy magazine, a self-proclaimed "sympathetic skeptic" — whose writings nonetheless have consistently misrepresented both the views of ufologists and the nature of the UFO phenomenon — revived one of the hoariest myths of debunking folklore: the "residue fallacy."

The residue fallacy holds that the minority of reports (five to 10 percent) deemed to be of true UFOs exist only because, inevitably, a few reports are going to remain unexplained simply because not enough information will be available in every instance for the proper prosaic causes to be determined. "UFOs" are only inadequately investigated IFOs and there is in reality no difference between UFOs and IFOs.

This, of course, is nonsense. It has been known for a long time — since, to be specific, the Air Force's *Project Blue Book Special Report 14* — that precisely the opposite is the case. The more information that is available about an incident, the better qualified the witness or witnesses, and the better the overall conditions under which the report is made, the more likely it is to be of a UFO. The lousiest sightings (i.e., the most poorly-documented) are the ones most likely to be of IFOs. (For a comprehensive analysis of the results of *Special Report 14*, see Bruce Maccabee's "Scientific Investigation of Unidentified Flying Objects," *Journal of UFO Studies*, Vols. I and III.)

We at CUFOS, in common with all those who engage in actual field investigation (a practice generally avoided by professional debunkers), are well aware of how the process works. The cases we are least likely to look into — in other words the ones on which we are least likely to gather documentation — are those that sound as if they probably are of IFOs. In most instances we make that determination simply by listening to or reading the witness' initial account. That is usually enough to tell us, even without our going to the trouble of consulting astronomical charts or airplane routes, that the individual has seen something unextraordinary. It is conceivable, of course, that this kind of off-the-cuff analysis lets an occasional genuine UFO get by.

The cases that interest us are not the kinds of vague, tail-end-of-the-chart reports that our "sympathetic skeptic" would have the unsuspecting believe represent the UFO evidence. The real evidence consists of extremely well-investigated cases. These investigations have been conducted not only by civilian UFO researchers but by scientific and official agencies. (An excellent summary of many of these appears in *Uninvited Visitors*, a recently-published book by *IUR* consulting editor Richard Hall.) These latter included projects that actually set out to *discredit* UFO reports.

Yet the Condon Committee, as but one example, found that fully a third of its cases remained unexplained even after an enormous amount of information on them had been collected by trained investigators. When the (public) Air Force UFO projects were investigating UFOs seriously — and collecting maximum information on sightings — they were consistently finding that some reports simply could not be accounted for; these were reports not of nebulous light sources but of structured discs observed by pilots, meteorologists and others and sometimes tracked on radar. When Grudge and Blue Book were conducting the most perfunctory investigations, playing down reports and gathering practically no information on them, that's when they were "explaining" practically all of the reports. This investigation (if investigation is the word) was so shoddy that not even debunkers, who ordinarily have a limitless tolerance for even the most harebrained conclusion-jumping, have attempted to defend it.

Another difference, of course, is that real UFO reports possess the quality of high strangeness. The higher the strangeness quotient, the less likely the report is to be of an IFO. That does not mean, needless to say, that every high-strangeness report is of a UFO. It just means that fewer of them can be explained, as the great majority of IFOs can be explained, as misidentifications of conventional phenomena. When qualified observers report seeing, at close range and in daylight viewing conditions, a metallic disc with extraordinary performance characteristics (as has happened on numerous occasions), no investigator who disdains silliness is going to argue that they really saw Venus or an advertising plane. Either they saw something real, anomalous and technological or they were lying. And even the Air Force acknowledged that relatively few reports (in fact fewer than one percent) were the results of hoaxes.

No residue-fallacy rap is going to account for the best physical-trace cases, such as the one that occurred in Trans-en-Provence, France, in January 1981 and was the subject of the most comprehensive CE2 investigation ever undertaken. The case was handled by the French government UFO project, GEPAN, which was on the scene within 24 hours of the event. The traces were analyzed by some of the top scientific laboratories in France. GEPAN's resulting technical report consists of 66 pages of small print. It documents, in GEPAN's words, the "occurrence of an important event which brought with it deformations of the terrain caused by mass, mechanics, a heating effect and perhaps certain transformations and deposits of trace minerals." A partial translation of the report appears

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A visitor from Gharnasvarn

by Jenny Randles

Jenny Randles, an *IUR* contributing editor, is the author, most recently, of *Abduction* (1988).

When I became interested in UFOs 20 years ago, there were no abduction cases. The only stories of alien contact, certainly in Britain, were from contactees and were rarely credible.

But one case kept cropping up in books that I read. It figured even in American reviews of entity sightings. This was the remarkable tale of Cynthia Appleton, a young Birmingham housewife who had reputedly received both visitation and contact from an alien figure who materialized inside her house.

Now here was something potentially impressive, particularly since physical evidence was allegedly involved.

Less impressive was the investigation that had been carried out. It seemed inadequate and incomplete and left this fascinating story dangling.

Three decades later, quite by chance, I stumbled upon someone who during 1957 and 1958 had been involved in a detailed study of the case, meeting Mrs. Appleton on several occasions. He had also conducted some actual investigations and yet never published any reports on this work. What he had to say made the case even more extraordinary.

I am grateful to that man, Dr. John Dale, then with the Direct Investigation Group into Aerial Phenomena and now a successful clinical psychologist in Cheshire, specializing in the treatment of neuroses. He gave me access to his files and let me interview him about the close encounter. Mrs. Appleton (who may still be alive) has eluded me so far.

It is vital to remember that some of the information in this article was written down by Dr. Dale over 30 years ago, and I have verified that.

The story begins on November 16, 1957, in the town of Aston, now a part of the suburban sprawl of Birmingham, England's largest city after London.

Mrs. Appleton, 27, was married to a steelworker and had two children, including a then very young daughter. That afternoon she "blacked out" for no obvious reason. At first she assumed it was just a stress reaction to motherhood and exhaustion and so disregarded it. Later she was told (and came to believe) that it was a "failed attempt at contact" by strange beings from another world.

On November 19 Mrs. Appleton was going about her normal household chores when she was again "overcome" by a fainting loss of consciousness. She describes a sensation "like a heavy atmosphere before a storm" and then outside a "rosy-colored darkness" materialized. But this light "did not penetrate into the room." As she was puzzling over this weather change, a figure literally materialized in the center of the room. As it did so the outside light returned to normal.

The being was tall and had features described as "elongated and angular." Yet she could see that it had a fair complexion and extremely blond hair. It looked to be a man and was wearing a metallic gray one-piece suit with a "bowl" over the head.

It must be immediately pointed out that blond-haired humanlike aliens were much in favor with 1950s contactees. And the clothing was much akin to astronaut gear. All this took place, remember, in November 1957 when the Soviets had just successfully launched a Sputnik into orbit for the first time.

The entity "spoke" to Mrs. Appleton but the words did not come from the mouth. "They came directly into my mind," she said. The first words, "Do not be afraid," were delivered in a flat monotone, something I have heard from many modern abduction witnesses.

Mrs. Appleton felt that the being had "assumed control of me. I should say it was like hypnosis. He told me he was from another world, but that they did not want to take over. They wanted to live in unison with us, but they couldn't do it until we stopped having wars."

Much more followed. For instance, the alien suggested that mankind is "trying to get to them" (perhaps referring to those first steps into space), but because we were not "ready" this was impossible.

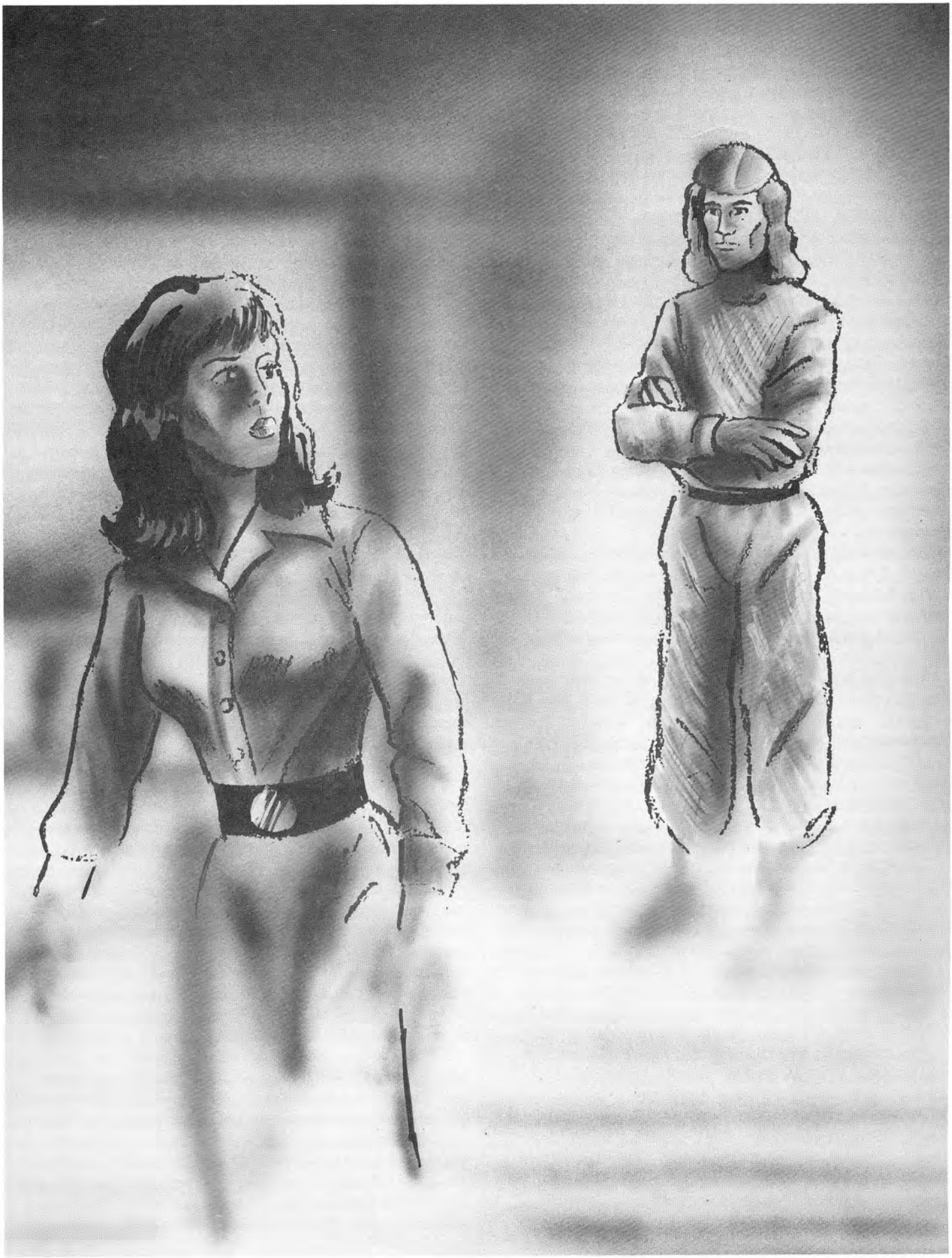
Mrs. Appleton remarked, "Our scientists are pulling against the greatest force of gravity by going straight up. We should travel with a sideways attitude."

The entity said his world was called Gharnasvarn (although we knew it as Venus) and spread his arms apart. In the gap a "TV set" switched on between them.

This seemed to me to be the witness' attempt to describe a three-dimensional holographic image which literally appeared in midair. In 1957 even TV was a new concept to the average British citizen and holograms were unknown.

The solid picture show was of two "spaceships" on pedestals. "They were something I have never in my life seen before," she said, and included a sketch which depicted a dome on top of a ring or rim (which rotated) and three hemispherical bumps on the underside.

There is no question that much of this information ties in closely with the claims and photographs of George Adamski (whose reported contacts with Venusians are viewed skeptically by most modern UFO researchers). Yet it is also



true that witnesses go on reporting this precise domelike UFO, with these three bumps on the base. The most recent of which I am aware occurred in August 1987 in Rochdale, Lancashire. The witness, an artist, observed several such objects pass over his garden. The case, thoroughly investigated (and not explained) by BUFORA's Philip Mantle, is just one of many reports of this identical UFO type above the Pennine Hills in recent years.

The UFOs inside the hologram (if that is what it was) appeared to move. "They seemed to take off and hovered in space for two or three seconds," Mrs. Appleton recalled; "they went off to the left; then they went to the right." At that stage the scene switched off and the entity passed on the useful advice that there were great powers under the sea. "It is there in great quantity just for the taking," he said. She was also informed of the aliens' interest in a substance called "titium," which her husband (an expert on metals) later suggested could have been titanium.

Saying he would return, the figure vanished into thin air, exactly as he had come.

After this experience Cynthia Appleton shared her story with others, feeling no compunction not to do so, but no special desire to go public either. The local paper heard the story in due course and published it.

On January 7, 1958, the promise of a return was fulfilled at precisely 2:08 P.M. This time a second, smaller being was with the first entity and was introduced as a "superior." It was impressed upon Mrs. Appleton that they were delighted she had told her tale and even more so because "some have believed you."

This time Mrs. Appleton was ready with some questions. Why, for example, had they chosen her for the visit? She was poorly educated. Why not visit a scientist at an atomic research center such as Harwell?

"The human brain is like a radio set," she was told. "Each individual mind is set to a certain frequency and each person can only be reached through that certain frequency." But they were in touch with some scientists and a "ray gun" was being developed and news would emerge "very soon."

Dale told me he found this exciting. He had kept cuttings of the media announcement of the first practical lasers soon after Mrs. Appleton related this particular story to him. He was satisfied that this was the "ray gun" and that the aliens were claiming to have assisted in its discovery.

On this second visit the new entity did not stay long. He "faded away" and Mrs. Appleton was told that he could not "manifest" any longer. He vanished in an odd way, crossing his hands in front of his chest and bowing.

The first entity, who remained a few more minutes, said that something in the atmosphere prevented this form of materialization for long periods.

After these visits Dale questioned Mrs. Appleton carefully about how real they had been. She replied that, although there was a TV-image quality about the visitors, "The man did not seem like a vision or anything, because there was a three-dimensional depth and you could not see through him. He did actually seem to be here."

During the visits the room got noticeably warmer and afterwards Mrs. Appleton felt an itching of her skin and a buzzing in her eardrums. She could also smell a pungent odor that she likened to sulfur. Indeed, on the first visit the entity had stood on a discarded sheet of newspaper and later this was found to be scorched in a small irregular patch. The local paper photographed it and took it away, but it appears to have been lost after that and no analysis was ever carried out, sad to say. Of course it is probably true that a scorch would be just a scorch.

Although this is the extent of most people's knowledge of the case, it was in fact merely the start. One month later to the day (February 7, 1958) there was a ring at the front doorbell. Mrs. Appleton answered and there stood a man in a navy blue homburg hat and a dark fawn overcoat. "I have been here before," he said to the baffled woman. The voice was definitely verbal on this occasion. She let him in, still not sure who he was.

Her daughter was present in the room and saw the man. But it was only when he took off his hat that Mrs. Appleton realized that this was the alien. His long blond hair had been masked underneath the brim and now tumbled out.

"He looked about my age," she recalled. "But he could only speak English in a kind of Old World way. He said he could not yet read it."

Mrs. Appleton reproduced an example of this speech pattern: "Vessels of the air are affected by the pull of the moon. It can help us well or stop our vessels from leaving the ground. Scientists do not understand the moon."

This turned out to be the longest visit by the man (whose name was never reported). It lasted two hours. He said, "I come here in my physical form this time." The reason, he said, was that he had burned his hand.

The entity removed the overcoat and an ordinary shirt and was seen to have the metallic suit underneath. He told her that to help him she must scald his hand. So as instructed, she brought out a bowl of boiling water and let it cool for a few minutes. Then the alien immersed one hand into it, without expressing any pain.

After a few seconds he took it out and related that the earth had bacteria and that to survive he needed an injection. He took an object like a pencil flashlight from his suit and inside it placed a capsule (a bit like an ink cartridge in a fountain pen). It screwed shut. She helped him with this and had to touch the suit while doing so a number of times. "It was extremely slimy," she said, "really horrible to touch. I never experienced anything like it. It seemed elastic."

The injured entity placed the flashlight on his arm, with Mrs. Appleton helping, and there was a momentary flash of white light. He then removed it. Unscrewing the top, he took out the capsule and threw it onto the open fire grate. Here it was totally consumed with a bluish-white flame. She was warned not to try to touch any remains since such an action could do her harm.

Next he took a tube from his suit and spread a jelly over the burned patch. She was startled to see a hardened protective

skin form almost immediately.

With the emergency medicare out of the way the alien now proceeded to explain that he intended to teach her many lessons. "If you wish," he said, "you may be a disciple." The choice of word was his, but Mrs. Appleton was at pains to point out to Dale that it meant only "messenger to carry the word" and, as she put it, "I am no better nor worse than anyone else. I am not trying to give myself some sort of superiority. I only tell you the truth as he gave it to me."

She agreed to the entity's suggestion and he offered a long lecture about the nature of life. She summarized his message like this: "We are all made of the same thing. When we are dissected to the tiniest detail we find that there is a resemblance of some sort and that we are made of these tiny particles. He then spoke of how there is a 'flow of life' in all things." (According to *Flying Saucer Review*, which reported this story briefly in 1958, Mrs. Appleton said she was told that God lived in the heart of the atom, but such a precise statement is not in any of Dale's extensive notes.)

Other snatches she comprehended involved modern dancing (!) and the assertion "time is a cycle." But mostly, the alien was obsessed with life: "Life is the most important thing. We must not destroy it. Unless we know that the other man feels we cannot begin to know what his idea of life is. That's what he told me."

So ended lesson number one. But five more were promised. These would occur on the same date of each successive month, which is very much the pattern of the religious prophecy. It is interesting to draw parallels here with the famous visits of the "Virgin" to Fatima in Portugal on the same days of successive months in 1917.

On this third visit the entity did not vanish into thin air as in the previous encounters. Keeping very much to the "Men in Black" theme that dominates this allegedly physical encounter, he was driven away in a chauffeured limousine! It was big and black (what else?) and the driver, seen only as the alien departed, had dark, olive skin and, according to the "Venusian," was "a man of your flesh but a different species." When the car arrived the alien also explained the burn. Being unfamiliar with earth vehicles, he had accidentally touched the exhaust not realizing it would be hot.

At this point the case takes an even more unlikely turn. For when Cynthia Appleton came to clear up the room after her visitor was gone, she found a small piece of dead skin at the bottom of the bowl!

One more anecdote in this baffling story, we might think. But this is an exception. Dale arrived soon after this third visit and was given the alien flesh sample to take back home for analysis.

He told me that it looked similar to human skin, being pink and transluscent. Unhappily he seems not to have photographed it (explaining that it was really quite small). But he wanted to be sure, so he arranged to take it to an acquaintance, a Manchester University biologist who had access to what was still a relatively rare piece of sophisticated equipment: an electron microscope.

I have tried to establish more details, but the scientist was reputedly using the equipment as a favor and wanted nobody to know what he had done and I have so far not discovered his name. The whereabouts of the sample after use are not known either, although Dale was under the impression it was "consumed" in the test.

I have no reason to distrust Dale, whom I have known for several years and whom I consider an honest man. I have seen notes that were clearly written at the time and these relate to the tests on the skin sample. Nevertheless, it is puzzling as to why he took so little care or particular interest in what today would be seen as a priceless piece of evidence.

I have seen other physical-evidence cases studied in the late 1950s. Some of these involved photographs that turned out to be phony, but there was an extraordinary story of a small UFO that was seen to crash to earth on the Yorkshire moors and was later bought from the people who allegedly collected it. The object certainly existed. I have seen many photographs of it. Inside were a whole mass of metal fragments and an inscribed message written in a form of hieroglyphics which a university language expert decoded. Dale was deeply involved in this case and spent a lot of time and money pursuing it. Yet when he lost interest in UFOs around 1961 (as he began his qualifications in psychology) he seemed to lose trace of all this material.

The Yorkshire UFO seems to be to have been a complicated and clever hoax. That was the conclusion that Dale reached. Since most of the physical evidence he came across proved nothing, he was not all that inclined to worry about it.

I recall a case in November 1980 when a man claimed his flashlight was struck by a ray gun from an alien that he met in Cumbria. Our local group spent a lot of time on the case and one member, Harry Harris, paid a tidy sum to have the torch analyzed by experts. The analysis suggested that the damage (warping and twisting) could have been done by a blowtorch and the witness then tried to get us to organize a private sitting for him with Prime Minister Margaret Thatcher. As a sweetener he offered to sell us a photograph that the aliens had returned and posed for. This looked exactly like a doll standing in a lump of plasticene and as evidence was valueless. In 30 years people might ask me where the flashlight or the photograph is, but I lost touch with that just as surely.

None of this is to say that Dale considered Mrs. Appleton's story a hoax. I think it fair to say his view is that she had a genuine "visionary" experience, but he remains unconvinced of its physical reality. This is probably because the electron microscopy on the skin showed conclusively that it was not human skin, and was in fact almost certainly animal skin of some sort (possibly from a pig). Nothing in the sample suggested an extraterrestrial origin.

The next scheduled lesson for Mrs. Appleton was to take place on March 7, 1958, but in fact the entity returned just four days after the injured-hand problem. He came in his "TV screen" fashion and explained that some earth bacteria had entered his system through the burn and he was too ill to keep the appointments. Mrs. Appleton added, with unintentional humor, "He did look greener than usual."

Nonetheless the being promised, "I will return in three months" — that is, presumably, around May 11. In what was evidently an attempt at explanation but which in fact perplexed the witness (as it still does both Dale and me) the alien said he was stationed in Edinburgh, Scotland (about 300 miles north of Birmingham), and yet took off from Surrey (near London and about 100 miles south of the Appleton home).

Whatever this meant, the promise was not fulfilled and it was not until August 18 that Mrs. Appleton saw the being again. It was once more late in the afternoon and she was bringing in the washing from the yard. The back door was ajar and he simply walked in.

When she asked why he had taken so long to return, the being looked at her quizzically and said, "What is time? Time is nothing. Time is nonexistent. Time is only the passing from one day to another. The beginning of a blossom. It is blooming and then it is the fading of the blossom. This is the only reason why time is known."

Ignoring what was to her a meaningless statement, she reported that several UFO investigators had been to see her since his first visit nine months before. She mentioned Dale, saying he would like to meet the alien. He said that he would give her an object which contained a message. It would mean nothing to her (and did not). But to a UFO investigator it would be immediately intelligible.

The object was a tiny piece of thin metal foil with marks on it. While she tried to look after it and kept it in an envelope in a safe place in the house for Dale's next visit, it was not there when she went to give it to him. But she could recall the symbols, which she sketched. Dale did indeed recognize one right away as a letter that George Adamski allegedly had seen inscribed by one of his Venusians.

To many that will be the death blow for this case. But Dale was satisfied that Cynthia Appleton did not know the significance of the symbols, or indeed many of the other Adamski-like features of her story. This is impossible to be certain about, since Adamski story was widely known in the later 1950s. It may well have been in the unconscious minds of many people who sincerely professed not to know about it.

If this sort of visitation is a form of visionary experience, as I assume it is, it would not be surprising that it should follow trends then in popular imagery. What might be more peculiar is that, if this were an outright hoax, Mrs. Appleton was unimaginative enough not to think up her own plot and had to steal so much from another well-known case.

Then again, most students of the alien-contact phenomenon know that a key feature is the "in joke." It is almost as if someone somewhere is having a chuckle by setting up situations that are deliberately inane and filled with symbology. Is that not what John Keel taught us 20 years ago?

This August 1958 visit was the last, at least for the next year, which was when Dale lost touch with Mrs. Appleton. A quite lengthy presentation on the atom was offered on this occasion. Here are some highlights:

"There are three particles in the nucleus, but your scientists believe it is one. Three small ones are pressed together. The energy around these is life's energy for making a nucleus into an atom. The nucleus of all things is the same. Only the energy around them makes them different."

She was told that man is the only creature capable of understanding how to control the atom, but that this control "will not come by dispersing the atom. It will be by using it for its true sense — similar as time can do to the planting of a cabbage and then its growth. It is only a matter of being able to control the atom. Then you shall be able to do what you know God does."

But back to the recurrent theme, "the nucleus can be controlled by the mind." This, she was told right at the end, is the secret of curing cancer.

"It is just that part that is being used most at a particular time which is affected. Each organ of the body is on a different frequency and this is altered by a shock of some kind...like going upstairs, finding there is no other step and causing a fall."

Supposedly the physical energy is then "changed by the shock, and the organ at that instant which is most in use is most vulnerable. The atom then becomes altered, because the atmosphere around the nucleus at the time is changed — so the energy left over takes up other living cells that are on the same frequency, but with less energy. Eventually the whole organ is consumed."

It might be mumbo jumbo, although some of it makes a vague sort of sense given our knowledge of atomic physics 30 years later. But what of the cure? "Living minds are capable of overthrowing this energy, provided they have got the same frequency in the mind at the same time. This destroys the evil energy but does not destroy the cells."

Maybe this is the nonsense it sounds, or some medical genius will answer at least one of my perennial gripes about alien contacts' never seeming to offer anything but platitudes and warnings about an imminent nuclear holocaust.

Cynthia Appleton was acutely aware of how her paraphrased presentation of this alien lecture confuses rather than clarifies. She said, "I am sorry I cannot describe it better. I know what I am trying to say. But I cannot put it into words. But they made clear that it was not the same as psychic healing. They told me that there are earth people doing that but they are going about it the wrong way. They are using 'the other side' as their source.... They shouldn't do that. They should use us!"

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Folklore scholarship and UFO reality

by Thomas E. Bullard

Thomas E. Bullard, Ph.D., is a folklorist who has written extensively on UFO beliefs.

Folklore has fascinated ufologists almost from the start. Folklorists have been slow to return the compliment, but times are changing and UFOs are beginning to receive their due credit as the nucleus of perhaps the most extensive, vigorous and imaginative paranormal belief system active in modern culture. Ufologists may resent the attention, equating folklore with backwardness, superstition and erroneous ideas, but this impression is itself a myth. The subject matter of folk narratives need not be old-fashioned or false.

What folklore and UFO lore share very much in common is the same kind of evidence. In both cases it is overwhelmingly anecdotal, the verbal testimony of narrators describing extraordinary occurrences. In both cases comparison of texts for patterns and similarities is a fundamental method. Both folklorists and ufologists find a great deal of similarity in their respective narratives and take a keen interest in these likenesses because they mean the narratives share a blood kinship of some sort. Many ufologists have jumped to the conclusion that similarities in UFO reports prove the objective reality of UFOs. This interpretation is one valid way to explain the likenesses, but not the only way. Why narratives are alike turns out to be a more tangled problem than it first appears. The long experience of folklore scholarship in studying the form, content and dynamics of oral narratives can offer some useful insights — and notes of caution — to ufologists in their efforts to understand UFO reports.

Ufologists have called on folklore to support theories both for and against the physical reality of UFOs. Ever since the early 1950s, UFO writers have added historical depth to the extraterrestrial hypothesis by reinterpreting folklore materials. The "ancient-astronaut" school depends heavily on mythology and legends to shore up speculations that advanced aliens have visited earth from time immemorial and guided the development of human civilization. Ancient and primitive peoples saw the same aliens we see today, but interpreted them in cultural terms, within the limited concepts and vocabularies of preindustrial society. The descriptions are quaint and clumsy, but we discern the underlying reality for the like of Ezekiel's wheel and Irish fairies. So runs the "ancient-astronaut" theory.

A favorite tool of folklore scholarship is the comparative method. Ufologists have shared it in their quest for objective evidence, comparing reports for the consistencies a coherent phenomenon should have. Richard Hall's *The UFO Evidence* and subsequent computerization projects have relied on comparison to draw out patterns in the mass of UFO cases, while perhaps the most persuasive argument for some sort of unity in the abduction phenomenon remains the many recurrent likenesses among the reports. If so many people report the same thing, they must see the same thing. So runs the argument from similarities.

Jacques Vallee's seminal *Passport to Magonia* heralds a more subtle examination of the ties between folklore and UFOs. He compares the physical appearance, character, behavior and concerns of fairies with accounts of UFO occupants to reveal a striking list of correspondences. They seem to proclaim that the same age-old influence behind fairy folklore now stimulates UFO accounts. Hilary Evans expands the scope of comparison to manifestations such as religious apparitions, haunts, demons and psychic appearances. Once again numerous patterns of resemblance appear and suggest a common thread underlying both UFO lore and non-UFO folklore, despite much superficial diversity.[1]

The explanations for these similarities fork into two opposing directions. Vallee and John Keel opt for some sort of objective, external source capable of both physical and psychic activities, perhaps a vast overmind, mindless force of alternate universe occasionally impinging on our everyday world to alter the ways we think and behave. UFOs and aliens represent simply one form this intrusion may take.[2] Jerome Clark and Loren Coleman follow the subjective route in *The Unidentified*, seeking the common foundations of UFO lore and folklore in C.G. Jung's archetypes of the unconscious. Evans also turns inward toward personal needs. Some French and English ufologists have noted the similarity of reports whether the stimulus is a genuine UFO or an IFO, and the fitness of extraterrestrial beliefs to modern culture. From these two premises has come a psychosocial interpretation, the idea that an interaction of cultural expectations and individual needs gives rise to a vivid but subjective UFO "experience." A quite ordinary stimulus may lie behind an extraordinary narrative; psychology and culture make up the difference.[3]

A plurality of solutions fragments ufological thinking today. From the folklorist's point of view, the ufologist's problem is a case of history's repeating itself. The similarity of folk narratives is one of the earliest and most abiding puzzles to pique the curiosity of folklore students. Where do jokes come from, that people tell the same ones all over the world? Why do legends like the Vanishing Hitchhiker or the Hook-Armed Killer turn up in state after state, country after country? The simplest answer, the answer favored by "the folk" for many of their narratives, is that the events actually happened. The

narratives are alike because they recount the same actual occurrences. One scholar who subscribes to this interpretation is David J. Hufford. In Newfoundland he studied numerous reports of assault in the night by a supernatural being, locally considered an Old Hag, who enters a bedroom and smothers or oppresses its occupant. Then he found that some of his American students had experienced identical phenomena without any knowledge of the associated tradition. Without a tradition to influence perceptions, only an actual experience of some sort, perhaps a form of sleep paralysis, could explain the cross-cultural distribution of these reports.[4]

Such a straightforward explanation is untenable in many cases. Urban legends of ghostly hitchhikers and hook-armed madmen localize all over the county, so a collector finds the same story attributed to many different places that multiple incidents become implausible.[5] Folktales, complex narratives recognized as fiction by the folk, also reveal notable similarities over great distances. From the study of tales, folklorists arrived at two rival explanations for the similarities, transmission and polygenesis. The transmission theory argues that a story originates only once, but people pass it along until it spreads from individual to individual and ultimately from country to country. Each narrator modifies his story to suit his talents and needs; each region adapts the story to suit local preferences and values. This endless process of adding to the story and taking away from it means that narratives, like snowflakes, seldom if ever repeat one another exactly. All variants differ in some degree, but share similar forms and contents.

The transmission theory sounds reasonable and simple. It ran into trouble only when collectors found similar narratives among peoples separated by impassable barriers and thousands of years of history. "Cinderella" is a familiar European folktale with analogues an ocean away from the American Indians. Zuni values and institutions replace the princes, glass slippers and wicked stepmothers familiar in the Brothers Grimm; yet enough likenesses remain to strike the reader that these two stories belong to the same type after all.[6] No convincing argument for transmission is possible. An alternative theory, polygenesis, argues that the same story has originated more than once. If all human minds are alike, similar conditions should provoke similar responses. The Egyptians and the Mayas learned to build pyramids independently of one another, so peoples of the Old World and the New also might imagine the same tales.

Perhaps the most important object lesson for ufologists is that folklorists have never resolved this mystery of the likenesses. The same three explanations — shared reality, social learning, or innate ideas — apply to folk narratives and UFO reports alike. Each option has evidence in its favor; each way may be right in some circumstances, though not in all. The simplicity of the world of anecdotal evidence passes away in this realization that multiple causes may be at work. Ambiguity complicates our understanding and leaves us uncomfortable, but we must accept as a fact of life that even sincere testimony may not be as clear a window on the truth as we would like to think.

In this same vein folklore teaches a more ominous lesson about the power of learned expectations to influence not only the expression of experience, but even the experience itself. People see the ghosts and fairies their folklore primes them to see, with description varying according to cultural differences. The history of ufology reveals the same variations: in 1897 witnesses reported phantom airships, in the 1930s ghostly airplanes, and in 1947 sleek flying discs. In each case observational reports described the flying objects people expected in their time. The airships look absurd now, but nothing else would do in the 1890s. So strong is the lure of expectation that it may impose itself onto the stimulus, as when reporters for an Iowa newspaper in 1897 sent up fire balloons and then received detailed accounts of an airship with wings and crew, or in 1968 some witnesses to the burnup of a moon probe a hundred miles overhead claimed they could see riveted plates in the hull of a low-flying alien spaceship.[7]

Witnesses learn the UFO ideas current in society, internalize them, and come heavy laden with expectations to any observation or experience, especially an ambiguous or unfamiliar situation. All our lives we learn about UFOs from sources such as movies, newspapers, cartoons, and word of mouth. Even abductions or elements of the abductions scenario have ample precedent in movies and literature, while published reports of abductions and the TV movie depicting the Hill case have exposed millions to the idea and details of this experience. UFOs are a pervasive part of modern culture. Some knowledge of them infects anyone not raised among the wolves or on a desert island, so the possibility exists that the similarities in UFO narratives trace to social rather than physical causes. The psychosocial school has rung an alarm the rest of ufology has failed to heed.

Comparison of symbols, images and patterns has provided folklorists with endless amusement and a respectable number of careers. Naive ancient-astronaut speculations engage few serious ufologists, but the parallels Vallee and Evans draw between folklore and UFO lore warrant serious attention. There is a right way and a wrong way to carry out meaningful comparisons. Folklorists have been guilty of attenuating their parallels until mere words or vague concepts serve as the unit of significance, and this practice gives license to make everything out of nothing. The birth-trauma hypothesis proposed by Alvin Lawson relates abductions to prenatal events on the basis of similarities among isolated images. The resulting grab-bag of comparisons includes links at a high level of abstraction and ignores the sequence and pattern of events, so the reader remains unconvinced.[8]

Abductions nevertheless offer the richest field for comparison-hunting of any UFO narratives. These reports bear an eerie and extensive similarity to narratives of fairy kidnap, initiation ordeals, and journeys to the land of the dead. The initiation vision of a Siberian shaman presents an especially vivid example: While lying in a comatose state for hours or days the candidate meets two friendly spirits who escort him into the underworld. Unfriendly spirits then dismember the candidate and reconstruct his body with new powers added, including rock crystals, all with magical powers inserted into the head.

The candidate spends part of his stay inside a domed cave with uniform but sourceless lighting, and returns to his home a changed man, with new abilities and a new vocation.[9] How closely these incidents resemble the abduction time lapse, escort, examination, inserts, examination room,and life changes needs no further comment. Two stories poles apart in time, location, language and culture still converge in many aspects in sequence and content. The abduction story is not so unique after all.

If one sort of story alone approached the mark so closely we could blame chance, but in fact the comparisons are far too widespread. Fairy lore, demonology, and judgments of the dead reinforce the impression left by this initiation account. Beyond particular sequences and content elements, the themes of the abduction story seem inseparable from the themes common to many forms of supernatural contact narratives. Indications of reproductive dependency, deceit and illusion, ordeal and transformation, prophecy and hidden knowledge, a subterranean or ruined otherworld recur over and over in the abduction story. These same themes are prominent in fairy lore, where fairies take human mates, steal human children, leave changelings, and seek human midwives to deliver fairy babies; where magic spells make fairies look beautiful and their subterranean kingdom rich when in fact fairies are often ugly and their land poor. The dead often go to judgment underground, face a tribunal, watch their souls tried by some instrument like a scale, and experience danger or hardship before beginning the afterlife. Abduction reports share everything from small details to broad themes with several mythological, religious and legendary narrative types. We can even watch the story grow before our eyes. The "wise baby" and hybrid offspring accounts brought to light by Budd Hopkins in *Intruders* reintroduced the old motifs of the changeling and the child of a fairy-human union to the modern narrative.[10]

When the comparison leaves behind random symbols and stray motifs for complex themes, patterns and content clusters, the match-up has to be taken with altogether greater seriousness. The question is no longer a matter of whether to call the glass half empty or half full. Whatever abductions prove to be, whatever explanation we choose, we will not lay to rest the full mystery of this phenomenon until we have settled the problem of why abduction reports so closely resemble folk narratives. Extensive parallels nearly demand a common origin. The culture-specific aspects of fairy lore and religious mythology introduce too many differences to make an "ancient-astronauts" solution very credible, so a psychological origin probably would serve best. Perhaps the same internal mechanism responsible for near-death experiences underlies all otherworldly-journey narratives. Seeing old motifs like the changeling return in modern guise makes an almost convincing case for some kind of innate ideas. The story seems forever a part of us. We may forget it, alter it or distort it for a time, but with gradual persistence the story works its way back and reasserts its pristine form.

Several recent articles have pressed psychological arguments as solutions for the abductions mystery. Folklorist Bill Ellis finds a favorable comparison between the state of mind described by persons undergoing religious conversion and the mental conditions reported by Whitley Strieber during the period of his abductions. Symptoms of acute anxiety, stress and excitement, a kind of mental "overload," are common to both situations. So is the great relief a resolution provides, and whether this resolution is religious or alien, true or false, makes little difference. All that matters is that the concept somehow gives sense and direction to otherwise chaotic emotional turmoil.[11] Robert A. Baker[12] and Robert E. Bartholomew and Keith Basterfield[13] cite the close similarities of experience between abductees and people with fantasy-prone personalities. Hallucinations, periods of amnesia and susceptibility to hypnosis are common among the fantasy-prone. These same predispositions could account for many of the mental effects and surreal phenomena of the abductee experience as well. Baker adds confabulation under hypnosis as another important psychological contribution to the story. With abduction so well known, a willing subject would have an available fund of knowledge to draw on, and abduction investigators eager to find evidence for extraterrestrials could cue the subject to provide desired responses.

A critical reader at this point might comment that such musings are all well and good for treating narratives, but abductions have a more down-to-earth side as well. They include multiple witnesses, emotional conviction, apparent physical evidence, and minute similarities of detail seemingly too insignificant to remember from readings from other cases or to dredge up from the psychic depths. These aspects lend the solidity of physical reality to the phenomenon. Hufford's studies of the Old Hag demonstrate that witnesses can give an accurate description of their experiences, even when cultural expectations color the account. The critic must allow abductees and other UFO witnesses the same capability. Any complete account of the abduction phenomenon must also reckon with these indications of reality.

Hufford makes another point of profound importance, this time about the preconceptions of scholarly explanation.[14] Folklorists preoccupy themselves with the study of tradition. What they usually treat are the materials of tradition, the beliefs and narratives of a folk group. Yet folklorists practice traditions as well, since the explanations brought to bear are themselves traditional, the lore into which folklorists are initiated and by which they communicate with one another. All fields of study build up a tradition of theory and scholarship, so the scientist, skeptic or ufologist carries the beliefs, understanding and worldview proper to his discipline. Scholars' traditions of disbelief complement witnesses' traditions of belief.

The reigning attitude toward the supernatural or paranormal is scientific reductionism. That is, if people claim a paranormal experience, they simply mistake a psychological phenomenon or conventional natural event for something out of the ordinary. The claims of the witness seldom get a careful hearing in the rush to translate those claims into the traditional language of one discipline or another. A close examination of the explanations given for unusual events reveals a prejudice against even the possibility of the supernatural. Oftentimes reductionists will settle for vague and insufficient functionalist

charges like "people tell such stories because they are entertaining," or "they satisfy the need for belief in high powers." No such functionalist causes are invoked to explain the efficacy of antibiotics, but let the phenomenon clash with established beliefs and any sort of conventional reason, however stale, remote or implausible, suddenly becomes the last word on the issue. Raised to the status of dogma, these disciplinary ideologies lay claim to truth while any notion beyond their bounds can only be irrational. In fact the witness less often starts out with a will to believe than with an observation, then believes because of experience. The witness may even try hard not to believe, and subject the experience to tests. Who then is the real scientist and who the dogmatist?

Hufford's argument dwells on the limits of scholarship, and perhaps the ultimate lesson of folklore is a sense of limits. Ufology seems to be following in the footsteps of folklore, anthropology and many other fields of human knowledge, stumbling where they stumbled. New subjects start out with all the answers, a fine body of coherent theory and a few facts to get in its way. Then as knowledge grows, so do the questions, problems and rethinking necessary to deal with realities of the subject. Early certainties and grand theories require junking or a major overhaul. In many treatments of the UFO phenomenon today, ufologists no less than skeptics often isolate one facet because their pet theories can explain it, while turning a blind eye on equally significant but less tractable facets. A phenomenon reduced to a caricature of itself may be easy to "solve," but the solution is itself a caricature with little bearing on reality. With everyone bent on reducing the narratives to a favorite explanation, whether you credit aliens or hypnosis, birth trauma or a fantasy-prone personality becomes a shouting match. Not the truest but only the loudest assertion can win in such an atmosphere.

These schools of irreconcilable opinion can thrive in ufology because personal testimony takes up most of the UFO data. Every UFO report claims to describe a real event, but truth and fiction, reality and belief are indistinguishable in narratives. The psychological explanations make clear how ambivalent a narrative may be. When an abductee describes an experience rich in circumstantial detail, the visible emotions and behaviors may be cause or effect. The psychologist proposes that the emotions come first and lead the subject to hallucinations or a readiness to accept aliens; the realist starts with an extraordinary experience and sees the emotions as its result. Both scenarios fit the reports. A study of narrative text can reach only conclusions about texts, so a study of reports cannot escape this chicken-or-egg dilemma. Comparative analysis and an understanding of how beliefs spread can lead only to some informed surmises — important surmises, to be sure, but always inconclusive. Narratives alone still cannot resolve origins once and for all.

The ufologist as much as the folklorist must learn to tolerate the complexity of the phenomenon in question and accept that several sources may contribute to the final report. Social and personal subjectivity may combine with an objective event to make up the narrative. In fact it would be surprising if the witness did not lean on previous notions to describe and comprehend the novel, amazing, even frightening experience such as a UFO encounter. We should expect some inappropriate metaphors, stereotypical patterns and anachronistic beliefs to slip into a genuinely unearthly experience, since by no other means could most of us put such a thing into words. Here folklore may again help ufology, by offering it a way to separate the cultural and psychological additions from the real event, if any.

Whether enough physical residue is left over for UFOs to qualify as a truly unknown and still significant phenomenon depends ultimately on physical evidence and a deeper understanding of witness psychology. This kind of testimony alone can bridge the gap between the narrative world and the objective world. A satisfying solution is possible to one question, the problem of the physical reality of abductions and UFOs in general. This solution awaits the discovery or prolonged failure to discover compelling physical evidence, or a convincing demonstration that individuals can or cannot create the contents and emotions associated with a complex UFO narrative without benefit of the actual experience. This kind of firmly-established evidence can put the narratives in their proper perspective.

In the meantime we should pay more attention to the witnesses than to any theoretical agenda. If some unusual phenomenon exists, they have been closest to it. Their words guide the rest of us as close as we may come, or wish to come, to the unknown embodied in UFO lore. Whether this lore provides objective, subjective or social in origin, the humility to study without growing impatient for a solution will provide the future with a solid foundation of data. Good data can serve theories yet unimagined. Who knows? The ultimate outcome may take us all by surprise.

Notes

[1]Hilary Evans, *Visions, Apparitions, Alien Visitors* (Wellingborough, Northants, England: Aquarian Press, 1984); Hilary Evans, *Gods, Spirits, Cosmic Guardians* (Wellingborough, Northants, England: Aquarian Press, 1987).

[2]Jacques Vallee, *The Invisible College* (New York: E.P. Dutton, 1975) 196; John A. Keel, *The Eighth Tower* (New York; Saturday Review Press, 1975), 59-62,79-81.

[3]Jacques Scorneaux, "The Rising and the Limits of a Doubt," *Magonia* 15(1984): 3-6; Peter Rogerson, "It's All in the Mind," *Magonia* 15(1984):10-13.

[4]David J. Hufford, *The Terror That Comes in the Night: An Experience-Centered Study of Supernatural Assault Traditions* (Philadelphia: University of Pennsylvania, 1982).

[5]Jan Harold Brunvand, *The Vanishing Hitchhiker: American Urban Legends and Their Meaning* (New York: W.W. Norton,1981).

[6]Stith Thompson, *Tales of the North American Indians* (Bloomington: Indiana University, 1966), 225-31.

[7]*Burlington* (Iowa) *Hawkeye*, April 11, 1897, p.1; Donald H. Menzel, "UFO's: The Modern Myth," in *UFO's: A Scientific Debate*, ed. Carl Sagan and Thornton Page (Ithaca, N.Y.: Cornell University, 1972), 123, 155-61.

[8]Alvin H. Lawson, "'Alien' Roots: Six UFO Entity Types and Some Possible Earthly Ancestors," in *1979 MUFON Symposium Proceedings*, ed. Walter H. Andrus, Jr. (Seguin, Tex.: Mutual UFO Network, 1979), 151-76; Alvin H. Lawson, "Birth Trauma Imagery in CE-III Narratives," in *International UPIAR Colloquium on Human Sciences and UFO Phenomena, Proceedings*, ed. Roberto Farabone (Bologna, Italy: UFO Phenomena International Annual Review, 1983), 65-117.

[9]Mircea Eliade, *Shamanism* (Princeton, N.J.: Princeton University, 1974), 38-42.

[10]Katharine M. Briggs, *The Vanishing People* (New York: Pantheon, 1978), 93-103.

[11]Bill Ellis, "The Varieties of Alien Experience," *Skeptical Inquirer* 12 (1988): 263-69.

[12]Robert A. Baker, "The Aliens Among Us: Hypnotic Regression Revisited," *Skeptical Inquirer* 12 (1987): 147-62.

[13]Robert E. Bartholomew and Keith Basterfield, "Abduction States of Consciousness," *IUR* 13, no.2(March/April 1988): 7-9, 15.

[14]David J. Hufford, "Humanoids and Anomalous Lights: Taxonomic and Epistomological Problems," *Fabula* 18 (1977): 234-41; David J. Hufford, "Traditions of Disbelief," *New York Folklore* 8 (1982): 47-55; David J. Hufford, "The Supernatural and the Sociology of Knowledge: Explaining Academic Belief," *New York Folklore* 9 (1983):21-29; David J. Hufford, "Reason, Rhetoric, and Religion: Academic Ideology Versus Folk Belief,"*New York Folklore* 11 (1985):177-94.

Itinerary for John P. Timmerman and the CUFOS UFO photo exhibit

October 8-9:
Timmerman speaks at Horizon Seminar and CUFOS UFO photo exhibit on public display, Albuquerque, New Mexico.

November 5-6:
Timmerman speaks at Horizon Seminar and CUFOS UFO photo exhibit on display, Las Vegas, Nevada.

EDITORIAL — *continued from page 3*

in the March 1984 issue of the *MUFON UFO Journal*.

Here we see, as we have again and again in the history of the UFO phenomenon, that the more information available to us, the more puzzling a genuine UFO event is likely to be. If GEPAN had not investigated the case, if a sloppy, superficial inquiry had been made, it would have been possible for a debunker to explain the effects away with a contrived theory positing hoax or meteorological phenomena, and none of us would have been any the wiser.

It can be fairly concluded, from everything we have learned over the past four decades, that the anti-UFO position is best served by incompetent investigation and information-poor reports. This is not what we would expect if we were dealing with an easily-explainable phenomenon. If "UFOs" were nothing but a residue of random fantasies and misobservations, there would be no good reports, only vague and inadequately-documented ones. Patterns would be all but nonexistent; witnesses would be mostly unqualified; alleged physical traces, radar trackings, films, photographs and other such evidence would quickly collapse under expert scrutiny. And debunkers would employ rational arguments, not bombast and polemics, to make an irrefutable case. In other words, the "UFO phenomenon" would be far less puzzling than serious investigators know it, from long familiarity, to be.

There is no historical precedent for the nonexistence of a phenomenon reported worldwide by reliable, trained observers and recorded by the kind of sophisticated instruments on which we depend for everything from protecting us from nuclear attack to landing airliners safely. In fact, if it turns out that such a phenomenon really is bogus, we will be facing something nearly as fantastic as extraterrestrial visitation — one that will itself require no easy explanation. We will have, for example, to consider that human beings have the capacity to experience hallucinations vastly more dramatic and all-encompassing than anything the science of abnormal psychology has ever been able to document, and we will have to acknowledge that these "hallucinations" have certain physical aspects.

In other words, we will be facing the likelihood that we are dealing with what are usually called psychic phenomena, including telepathically-shared visions and overwhelmingly powerful psychokinetic effects. Some theorists have not hesitated to engage in such speculation, but they do not consider themselves skeptics or debunkers. I think notions such as these are highly improbable, but at least they represent an attempt, even if a misguided one, to deal with the high strangeness of the UFO phenomenon.

The phenomenon's high strangeness is by now richly documented. We can legitimately disagree on what that means for an overall explanation of the phenomenon, but to pretend that ufologists have fallen victim to a "residue fallacy" is simply to ignore the real issues and to relegate oneself to irrelevance. Anyone who uses so manifestly false an argument is telling us that he has nothing intelligent or interesting to contribute to the continuing debate about unidentified flying objects. — *Jerome Clark*

Fear and ambiguity in Massachusetts

by I. Scott

I. Scott, Ph.D., a physiologist at the Ohio State University Medical School, is a regular contributor to *IUR*.

On July 13, 1968, my sister Sue Postle and I made a holiday trip to the New England states. Two male Defense Intelligence Agency co-workers and I left Washington, D.C., at 6:00 A.M. and, after a traffic delay, arrived at her dormitory at Drew University, Madison, New Jersey, at around 10:30 A.M.

At around 1:00 P.M. Sue and I left taking Route 95 north. Around 3:00-4:00 P.M. (we both forgot our watches but had a good idea of the time because we checked it whenever we stopped), we stopped in Connecticut (one hour) and then arrived at Boston around 5:00-6:00 P.M. Since it was still daylight, we decided to travel up Route 3 to New Hampshire.

Around 9:00 P.M. we returned to Boston. We entered Boston on Route 9 — something slightly odd happened at a filling station here, but I don't remember what it was now — then, unable to find a motel room in Boston, we decided to search the Boston outerbelt. At about 10:00, as we were traveling west on Route 9, we noticed an unusual object to our south. We hadn't been thinking about UFOs and had previously paid little attention to this subject.

As we traveled on Route 9 and then south on Route 128 we watched the object intermittently. Part of the time trees obscured our view. The object was as bright as or brighter than airplane landing lights, but moving in an erratic pattern and blinking. Sue said she thought it might be a UFO. I told her that it was a helicopter blinking its landing lights. Awhile later Sue told me that she once had a sighting of a possible UFO. I was surprised because our parents were negative on the subject of UFOs and hadn't permitted us to talk about it during our childhood. I told her that I might have made a previous observation and also mentioned a small object we had seen in our bedroom when we were children. (See my "Bedroom Light," *IUR*, March/April 1988.)

As we continued on 128, we could still see the object to the south in front of us. It was impossible not to notice it. I informed Sue that if it were a UFO, the radio stations would announce its presence and people would come out to look at it. Since no crowd was watching it, it couldn't be a UFO.

To our south we could see airplanes coming in from the east and traveling to the west with their landing lights on. Some of them may have been landing at the Norwood Memorial Airport on Route 1. The object appeared different from the airplanes because it took a meandering path, its lights were blinking all the time, and it was lower, showing less angular displacement from the ground than airplanes the same distance away. It appeared to be traveling south along Route 95.

Because I was driving, I didn't watch the object as closely as Sue did. I was put out because she was paying attention to the object instead of watching for a motel. Years later, in 1984, after we had submitted our reports to CUFOS, Sue told me that she thought the object was unusual because it would hover and then flit to another place at an incredible speed. Since I didn't watch it closely (its unusual appearance was so obvious that I didn't even consider that it could be anything abnormal), I noticed only its odd lighting and meandering trajectory.

Traveling south on Route 95, we noticed what appeared to be a basketball-sized object about 20-50 feet away from us. On or near the ground, it constantly changed colors and was in a woods on the west side of the road. As I remember, the colors varied from red to blue and changed so that they gradually blended into each other. For example, they would change from red to bright pink, dark pink and then to more of a bluish color. The object seemed to have a thin dark strip which slowly rotated around it. At that time, I didn't know where the airports in the area were and assumed that the light belonged to an airport. (Since then I have learned that the nearest airport — Norwood — wouldn't have been in that location.)

As we passed the light, the inside of the car lit up for a minute or more in green, as if several green Christmas tree lights were shining inside the car. I remember looking for the source of the green light and not seeing anything; the ball of light by the road wasn't green. I also remember discussing the green light with Sue while the car was lit up. I think we decided it must have been an airport light (although now I don't know what it was). I don't recall that I saw green light on the outside of the car. I don't know if the possible UFO was in sight at any time, because I wasn't watching it. Sue remembers nothing about the ball of light or the light in the car.

Sue continued to insist that the object was unusual and this irritated me, because I thought a UFO couldn't be that close to a city and that obvious without attracting attention. I remember shouting, "It's a helicopter!" Further south, Sue said that it was going to pass over the road and insisted that I stop. I pulled off to the west side of 95, grumbled, and pointed my hand out the window, so that I could immediately say, "See, stupid, a helicopter," as soon as I saw the object.

Just as I did this, I saw a distant meteor's brief flash (subtending a small degree of arc) and remarked on it. Immediately, in approximately the same place, several degrees north of east, the low blinking object appeared flying over the trees. I don't know the degree of arc that its long axis subtended, but I was able to easily see and count seven distinct, brightly-lit square areas in a horizontal row along its length. These looked

like windows. The object resembled a football with seven windows along its midsection. We thought we were viewing the inside of the object. At the time this seemed so obvious that I didn't think of figuring out why we thought the squares were windows instead of panels. I think one reason was that there was the effect of depth, that we were stereoscopically seeing inside the object. It seemed as if we were looking through a transparent layer and into the object's interior.

We have seen advertising airplanes and this object looked nothing like one of them. The squares were on the side of this object. Each of the seven was square; they were vertical, and in a row. The object crossed the road slowly so we had plenty of time to view it from different angles and its appearance had nothing in common with an advertising airplane's. The lit areas were definite squares with distinct spaces between them. The corners of the windows were not rounded as are aircraft windows (to prevent fatigue cracks), and they subtended approximately 1/4 of the object's width.

In her CUFOS report Sue said that when we first saw the object, "a light seemed to shine down from it and shone in our car," and added in a letter (1984) to me that the inside of the car lit up in blue. I don't remember this. Perhaps only Sue saw this because she had to look across the car, whereas I was looking out the window. I immediately turned off the car, got my camera out, removed my film from the car trunk, and watched the object over my shoulder as I loaded my camera by placing it on the car trunk and feeling it. Sue was standing to my west behind the car. The object traveled from east to west.

The object was much lower than the airplanes. We had seen this as we approached it and thus had been able to compare its altitude with that of airplanes from several angles and distances. The object's inside was evenly lit by a very high intensity white light which resembled mercury vapor or fluorescent light. The light wasn't concentrated anywhere, almost as if the atmosphere inside the object were glowing. We were also surprised by the light's brightness. We had watched the object all the way from Boston and the light was as bright or brighter than airplane landing lights. We expected to see something like the inside of an airplane with furniture, or pilots, but didn't see any features. We discussed the fact that we couldn't see the operators and were puzzled. I hoped to take a photograph of the inside of the object with operators. Since the windows took up a fair portion of the object's area, we speculated about whether it might be empty or have operators (if human-sized) under the windows or in the front or back, where there weren't any windows.

Sue said that its silhouette occluded stars. I didn't notice this because I paid attention to loading my camera. I think, however, that I also saw a silhouette. The object was fairly low and there may have been enough light diffusing from Boston, the freeway, and its own lighting to have enabled us to see its dark portion. It passed very slowly over the highway giving us a lot of time to view it from different angles.

As we watched it, we repeatedly asked each other detailed questions, such as: "How many windows do you count?" to determine whether we saw the same thing. The sky was clear. We would have been able to determine whether it had wings. If a wing had been above the windows, their light would have reflected from it, and if a wing had been below the windows, it would have blocked our view of the windows. We saw no indication of wings. We heard no sound from it, although we had been able to hear nearby airplanes that were higher than the object during the time we watched it. It had a small unblinking red light on one end and a small unblinking green light on the other end. Neither of us remembers which light was on which end. We didn't see any blimp above it; thus we didn't think it to be the undercarriage of a blimp. We were calm, scientific, and methodical and continually checked our observations by asking each other questions.

The blinking pattern was complicated. Although I can't recall the pattern exactly when the object crossed the road, I think that first the front three lights would blink on and off twice; then all seven lights would blink on and off once, and the last four lights would blink on and off. Its lights would then be off for a while. Afterwards they would repeat the sequence.

We thought there may have been two compartments in the interior, such that the lights in one area could be turned on separately from the others. Sue does not now recall that the lights had any pattern during the rest of the observation. She also thought that the object could have moved in any direction and didn't necessarily have to go forward as an airplane would; thus the blinking pattern would also have depended on the object's orientation. I would estimate that when a group of windows were lit, they stayed on for around a second. I think that possibly when the three windows were lit, this blink was of the shortest duration, and there was a difference in duration also of four versus seven squares being lit. Also, during the observation, Sue kept referring to the blinking pattern as a signal. I didn't understand why she kept saying this. She seemed to think that the object was signaling someone.

When I finished loading my camera, I believed that the object was still close enough for the separate windows to be visually resolved. By this time, however, a tractor truck and a trailer pulled over in front of us. I assumed that the driver had stopped to watch the object and was glad that we had another observer. The driver came back and asked what we were doing, acting as if he thought we were having car trouble. We knew that it is dangerous to take up with strange men at night and so we just pointed to the object and asked him what it was, acting as if we thought it was an unusual airplane.

I was standing behind the driver's rear tire of our car. Sue stood behind the passenger rear tire to my west, and the truck driver was standing about two feet east of me. I pointed to the object's position in the northwest at perhaps 40 degrees in azimuth. When I pointed to it, he rotated his whole body 180 degrees so that he was facing the southeast, looked to about the same azimuth as the object, and said that he didn't see anything. Then he rotated back to face northeast. Then he asked the same question a second time (in a sincere manner). I gave the same reply and he then went through the same set of motions. Then after he had rotated back to face the northeast, he gave us the cuckoo sign (pointed to his forehead and shook his head) and returned to his truck. He never looked in the object's direction and I didn't press the issue because I was

afraid of him. I think I recall that the UFO had been directly over his truck as the object slowly passed over the freeway.

I don't remember much about his appearance. He was a little taller than I am and must have been average in appearance, because I didn't notice anything in particular about him. Sue doesn't recall talking with him at all; however, she does remember the truck's passing us, parking in front of us and following us later. She remembers that the driver didn't see the object. By the time the truckdriver left (I was afraid to take my eyes off him when he was there, so I didn't take a picture), the object was farther away and probably too far away to photograph the separate squares. I didn't consider flagging down another witness because I was trying very hard to take a picture and I was hesitant to confront strangers at night.

The object was to my northwest when I started talking with the truck driver. When I was finished, it should have been further northwest. At that point I didn't want to take a photograph while standing by the freeway, because I was afraid of getting traffic lights or lens flares in my photo. I had photographed stars before with this camera and knew that I needed a time exposure. There was a small tree-covered hill to the west, so I asked Sue to guard the car while I ran over the hill to try to take photographs. I don't know why I thought I could get a good photograph. Sue began to argue with me, insisting that she come with me. She said later that she thought the object was close and did not want me to run toward it.

But I was afraid that the truck driver would take over the car if we both left. We continued to argue and finally Sue stayed by the car. When I talked with her in 1987, however, she insisted that she remembers nothing about talking with the man and didn't understand what I was talking about when I wanted her to guard the car. I ran through a group of trees and came out on the other side of the hill. There was a freeway fence and an area with no trees. The UFO should have been to the northwest, but I'm not sure where it was. I can recall not taking photographs when cars went by on the freeway (to the northeast), so that my camera might have been aimed to the northeast. It is possible that the object changed its trajectory from traveling from the east toward the west to traveling from the west toward the north or northeast, while I was speaking with the truck driver or going through the grove of trees. I looked around this area in 1987 and there is a fence on the other side of the hill, which follows along the freeway.

I was extremely interested in taking the photograph, because I thought that we were viewing the inside of the object and I didn't know of any other instance of someone's getting this opportunity. I got one photograph that showed the object.

After I made my CUFOS report and read Sue's report, there were parts of hers that I didn't understand. So I asked for her recollections:

> We realized that the object was going to go directly over the road in front of us. I was just over the tree tops (about 70 feet up). Irena pulled the car over to stop so we could get out to see it better. We both rapidly got out. Irena climbed a small hill to get closer. I stayed near the car. I was watching to see if I could see people or beings inside. I couldn't even see a shadow. Then Irena decided to take a picture of it and hurried down the hill and got her camera out. The film was out in the camera and it seemed to take a long time for her to get new film in. She seemed to have a problem getting the film in. Then she was ready to take the picture, but the object was quite a ways off then. It immediately left the area where we were as soon as it crossed the freeway. There was no sound when it left. It just seemed to suddenly get into another place.

Sue also recalls that all the time I was over the hill she could hear me talking. Also once she said that she remembered my running back over the hill twice and that I seemed excited and was shouting once. She also said once that when I was on the hill she thought the UFO was right over me. That is why she said in her CUFOS report, "It could be right over you and completely disappear." She reported hovering. This surprised me because I didn't recall watching it hover. She thought I was close to it when she thought that it hovered over my head. I don't recall any of this and found out when I asked her after I read her report in July 1987.

Although our recall of the possible UFO's appearance and of most of the observation is the same, our recall of certain particular events during the time we were stopped is different. Several events that we remember differently are:

(1) The number of times I ran over the hill and whether or not I was talking; (2) speaking with the truck driver; (3) the object's blinking pattern; (4) its trajectory, distance from us (Sue seems to remember that when she first saw it, it made a low close pass over us), and whether or not it was directly over me; (5) its zooming away.

I believe that my recollections are accurate because I made notes shortly after the event and kept them; Sue made notes, but lost hers. These differences may have occurred because (1) we paid attention to different things, (2) her recall over time may not be as good as mine because she lost her notes or (3) the possible UFO did something to our minds. In some instances, her memory seemed better than mine, as in her recollection of the object's blinking pattern. The only blinking pattern that I recall had to do with seven, four, and three squares blinking. Sue recalls this pattern but in general she thinks the pattern was random. Perhaps this is because she watched it for a longer time than I did.

Also, three of Sue's accounts say that she saw the object speed away around the time that I took my photographs. I don't remember seeing it do this. I didn't even think about it until 1987, when I wondered why the object wasn't in the location (in the northwest) where I thought it should have been, when I took my photographs. (If it had been to the west I wouldn't have needed to leave the freeway.) Sue appeared to have watched it "suddenly get into another place" at around the time I was talking with the truck driver. Moreover, although we were parked by a public freeway traffic soon after we had made a driving break, we both seemed to be confused right here and not later, when we followed the object along an isolated road.

After I had looked at my photographs, Sue and I were standing by the car. The object was now perhaps one to three miles west or northwest of us. It began to circle. The diameter of the circle was perhaps one mile and it appeared to make a perfect geometrical counterclockwise circle each time in exactly the same place. It was too distant for us to see individ-

ual squares. Its circling followed a regular pattern. When it moved in a south to north semicircle, it moved slowly and blinked its light on twice at about from (0 degrees = north to 360 = north in a clockwise circle) approximately 150 to 120 degrees and 60 to 30 degrees. When it appeared to be at the northern most part of each circle, it would turn on its lights and travel in a 360- to 180-degree semicircle incomprehensibly fast.

It was almost too fast to see and I vaguely remember each time afterward that it had flashed past. I became afraid each time it made this fast pass because it could have just gone anywhere in a fraction of a second. I have never seen such speed. Its lights seemed more intense when it made this fast pass, but it might have looked this way because the object was moving toward me and, thus, would have subtended a large angular displacement as it was approaching me (from 270 to 180 degrees) and also there might have been a Doppler effect.

The object may have been circling something. At that time we thought it was circling the airport. We stood watching it and comparing observations. During the time we watched it, we hadn't heard sounds from it, although occasionally we heard sounds from the airplanes in the area. As it circled, several times we heard loud booming sounds like a jet engine revving.

We discussed this and decided that the noise might have been from a plane preparing to leave the airport. (In 1987, however, Joe Nyman of Massachusetts told me that there were no jet planes at Norwood airport.) The noise frightened me. I cannot recall whether or not I heard the booms each time the object traveled fast, but the sounds occurred while it was circling and, thus, I think I wondered if they might have been associated with their circling.

As we had watched the object, we also watched other aircraft flying in the area. The object stayed lower than the other aircraft. It seemed that airplanes were not landing there. We could see several airplanes as they circled high above the airport.

Our car was headed south. We were unfamiliar with the roads in the area and didn't know which direction the object might take when it stopped circling. We decided to turn our car around at the next intersection. When we pulled on to the freeway the truck driver we had seen earlier pulled in right behind us. He rode our bumper (it seemed like five to 10 feet behind us) and beamed his bright lights into my rear view mirror. I was blinded.

At first I thought he was trying to signal us and almost started to pull over to ask what he was doing, but I changed my mind. For some reason I thought of the green light that had been in the car and looked back to see if our car was lit up again. I thought the truck driver might have seen the light and decided to look more closely, or was looking for something in our car. Then I got scared and floored it. I was going about 80 mph.

Whenever I switched lanes, he switched lanes. I was afraid he might intend to run us off the road or cause an accident. I don't know what intersection it was, but we agreed to swerve off the road at the next intersection from the lefthand lane so he wouldn't suspect that we were leaving the freeway. This was very hazardous, because we couldn't see if any cars were overtaking the truck in the righthand lane. Luckily, we survived and lost the truck driver. The truck trailer might have been gray or silver and about the size and shape of a large U-Haul. We didn't pay attention to the truck or take its license number and when he began following us, it was too late to do anything but get away.

We returned to Route 95 traveling north, while the object was still circling. My notes say that I believed the object circled for around 20 minutes. Then the object began to travel approximately northwest.

We saw the object that changed colors again in the same position. The inside of the car lit up in green, again. The light seemed to be a hazy, diffused green and, as before, stayed in the car for a while as we drove along. I didn't see a source for the light. I believe that the flying object was in view this time, when the car lit up in green. I didn't see the green when we were near the possible UFO, only when we were near the light that changed colors. But I saw this object only when the possible UFO was near. I saw it when we first approached the possible UFO and when we were leaving the area with the object in sight. I didn't see it the next time we passed the area. We didn't have time to stop and look at the light; the object was low and we needed to keep right up with it to follow it.

We continued to follow the object, which was heading northwest. It was clearly distinguishable from everything else because it was low, bright, and blinking. We traveled up Route 95, then east on Route 128. Next, we took a highway west; I believe this was Route 9, but it may have been Route 20. We wanted to get a good look at the object. Since it was traveling northwest, we then needed to head north. By this time it was always too distant to see the separate lighted squares.

We turned north on the next road, a pothole-filled gravel road, with houses far apart and hidden by trees.

I tried to keep us at around 30 to 40 mph with the object, but felt that I was tearing up my car trying to travel over the bumps. Unable to get any closer, we quit following it. We turned around and decided to look for motels again. We drove just off the freeway two or three times but didn't stop because there were no-vacancy signs at the motels.

On the way back we were apprehensive and kept looking for the object. Sue thought that possibly the object was visible only to us and seemed surprised that no one else noticed it. In fact, I had paid attention to it only at her insistence.

I don't recall stopping on the way back to Madison, New Jersey. There was little traffic and we breezed through New York without stopping on Sunday morning. We arrived at Drew University at 6:00 A.M. The speed limit in 1968 was 70 mph. A 1974 atlas shows the driving distance between Boston and New York as 209 miles. We don't know if we were missing any time.

Sue was interviewed by Budd Hopkins and "Kathie Davis" in Indianapolis on November 11, 1984. Hopkins tried unsuccessfully to hypnotize me on October 27, 1985. In the future we may again try ways to enhance our recall. If you know of reports around that time or place, I would certainly like to hear from you.

The current literature

by George M. Eberhart

George M. Eberhart, *IUR* contributing editor and CUFOS librarian, is compiler of the two-volume bibliography *UFOs and the Extraterrestrial Contact Movement* (1986).

Berger, Melvin. ***UFOs, ETs & Visitors from Space***. New York: G.P. Putnam's Sons, 1988. 79p.

Writing for younger readers (ages 10-14) and quoting Menzel, Klass, Oberg, and Sheaffer liberally, Berger casually dismisses the Arnold, Hill, and Zamora cases but lists the December 13, 1961, George Weber/William John Meyer case at George Washington University as a genuine unknown. What case? Well, it's one of Lloyd Mallan's "Mysterious 12," but that's all I know about it. The SETI and ancient-astronaut sections are reasonable.

Birdsall, Mark Ian. ***A Research Paper Pertaining to the Foo Fighter & Ghost Rocket Phenomenon.*** Quest Publications, 12 Miles Hill St., Leeds LS7 2EQ, England. 1988. 28p. [write for availability].

Research director of the Yorkshire UFO Society, Birdsall considers that most UFO reports from the period 1942-1948 can be traced to secret German projects that fell into Allied hands at the end of World War II. This paper is a preliminary position statement on the possibility that private companies contracting with the Luftwaffe developed circular planform craft in 1942. Birdsall has somehow acquired a top secret British/U.S. intelligence briefing paper that outlines Allied concerns with underground facilities in Rumania and Yugoslavia, and it is here, he claims, that UFO-like devices were tested. His forthcoming book will, I hope, provide more documentation and details.

Bullard, Thomas E. ***UFO Abductions: The Measure of a Mystery***. Washington, D.C.: Fund for UFO Research [1988]. 2 vols. $100.00.

"Painstakingly thorough" is too mild a term to describe this *magnum opus* of abduction research. Even more voluminous than his preliminary report published last year (a mere 300 pages compared to 642), this study was commissioned by the Fund to compare more than 300 abduction cases that had appeared in the literature by 1985. Bullard writes that the reports show a great number of similarities, both major and minor--too many in fact for them all to be hoaxes or random fantasies. As he admits, however, Bullard cannot explain *why* they are similar: it may be because they are all objectively true, or because they are all subjectively true, or because they have been shaped by previous abduction tales.

In the first volume, Bullard analyzes the sequence of events in abduction stories from capture to aftermath, categorizes the mental and physical effects associated with the experience, explores the various descriptions of the beings and their craft, and examines the validity of the extraterrestrial and psychological interpretations. Volume Two is a catalogue and summary of each case in Bullard's sample, rated according to the reliability of the witness and the investigation. An alphanumeric motif code is used to annotate each case summary for specific events, characteristics, or behaviors that recur in the literature.

The price may be too steep for some; but the money goes to support other UFO research and investigations, and is thus a worthy investment. This vital study is absolutely essential for anyone who wishes to have an informed opinion on UFO-abduction cases.

Cassirer, Manfred. ***Parapsychology and the UFO***. The author, 38 Christchurch Ave., London NW6 7BE, England. 1988. 62p. £3.75.

Cassirer's booklet identifies a number of points of intersection between UFO events and psychic phenomena. He is quick to mention that he does not necessarily advocate a parapsychological origin for UFOs, but he feels that lessons learned in one discipline might shed light on the other. Some of the topics covered are apparitions, materializations, odors and sounds, and poltergeist activity. Sketchy but thought-provoking.

Christian, Mary Blount. ***The Mystery of...UFO's.*** Mankato, Minn.: Crestwood House, 1987. 47p.

Here is another book that will confuse kids more than inform them. One-paragraph descriptions of complex cases are flung together with very little regard for organization. Sandwiched in between Budd Hopkins and Lonnie Zamora are six sentences on Billy Meier, two of which read: "Scientists around the world cannot discredit his evidence. If these are hoaxes, they are the best ever!" This book, of course, was written before Gulf Breeze (B.G.B.).

Jamaludin, Ahmad. ***Major UFO Waves, 1896-1982: Postmortem and Findings.*** The author, Makmal Diagnosa, Jabatan Haiwan, 25100 Kuantan, Pahang, Malaysia. 1988. 137p. [write for availability].

The author has made a commendable effort in assembling sources that must be difficult to obtain in Malaysia and in preparing tables, maps, and charts that show frequency distributions by region, over time, and by type of activity. Jamaludin's theory is that the UFO waves form patterns that point to the existence, in our solar system, of a rotating, pulsating, electromagnetic source that UFOs use as a flight beacon or corridor. The source pulsates more frequently during UFO wave periods, allowing more UFOs to hitch a ride. Not only that, but this hypothetical mini-pulsar (overlooked by astronomers) is somehow connected to earthquake activity and — hold your breath — the last week of Ramadan, the ninth month of the Muslim calendar. Jamaludin's thesis allows him to predict UFO waves for 1989 in either Japan, Southeast Asia, New Zealand, or the South Pole.

Randle, Kevin D. ***The October Scenario***. Lake Bluff, Ill.: Quality Books, 1988. $9.95. [reviewed from galleys].

Written by a former Air Force Intelligence officer and APRO investigator, *The October Scenario* postulates that the only UFO sightings actually involving extraterrestrial spacecraft were those that took place in October 1973. All others before and since — with the possible exceptions of the 1957 wave and the Hill case in 1961 — were IFOs and hoaxes. The chances of alien visitation are so slim (and the distances so great) that if it occurs at all, according to Randle, it will be only for a brief time that will allow the aliens to collect human genetic material quickly and get back to home base before old age sets in. Some 1973 abduction cases are quoted to support the theory, but little else from except the Hills, Travis Walton, and Villas-Boas. Randle very definitely needs to read Bullard's report.

Rubtsov, Vladimir V., and A.D. Ursul. [***The Problem of Extraterrestrial Civilizations: Philosophical and Methodological Aspects***], 2d ed. Ul. Chernishevskogo, 88, kv.66, Kharkov 310023, USSR. 1987. 334p.

If you read Russian and are interested in SETI, you may want to try to obtain a copy of this book from Dr. Rubtsov by exchanging UFO books or journals with him while *glasnost* is still on. There is an English summary, but it is cryptic and I thus cannot speak for the book's quality or even its arrangement. Rubtsov is currently writing a book on *The UFO Problem and Modern Science*, which may be published in Russia in the next year or so.

Stang, Ivan. ***High Weirdness by Mail.*** New York: Simon and Schuster, 1988. 333p. $9.95.

Those of you who take pleasure in sending off for things ufological will want to glance at this mail-order guide by the founder of the darkly satirical Church of the SubGenius. Addresses and brief (sometimes erroneous) descriptions are given for such varied groups as Shavertron, the Stelle Group (spelled incorrectly), Health Research, Saucer Technology, Unarius, and the Sourcebook Project. Stang was nice enough to mention one of my books, but neglected to credit me as author. CUFOS is listed, but with the old Lima, Ohio, address and the odd statement that *IUR* runs weird ads (this book was published before last issue's advertised disclaimer). At least you can write to the addresses listed for accurate information (as long as the post office will forward the mail).

"The UFO Detective," ***Yankee***, June 1988, pp. 86-91, 102-106.

An interesting portrait of Raymond Fowler presents little-known tidbits of his life: his 1947 daylight-disc sighting, his work in the Air Force with the National Security Council, and his homemade, backyard planetarium.

Wilson, Clifford. ***The Alien Agenda.*** New York: Signet, 1988. 241p. $3.95.

This is a reprint of Wilson's 1974 book *UFOs and Their Mission Impossible* in which he argues that UFOs are demonic manifestations. A new chapter illustrates what might happen when a fundamentalist investigates an abduction case.

Statement from Roger Wescott

Dear Colleagues:

Thanks very much for your many lively and provocative letters concerning the Roswell "crash," the MJ-12 memorandum, and related matters. Recently returned from a round of out-of-state professional meetings, I find that I'm not yet able to respond individually to each in the detail that it merits. Hence this general reply, for which my apologies.

First, it's clear that I've stepped into a hornet's nest of controversy. Since I have no strong conviction favoring either rather polarized position in the matter, I may have been a bit rash to become involved, even as a somewhat detached consultant, in what amounts to an adversary procedure. On behalf of those who support the authenticity of the memo, I wrote that I thought its fraudulence unproved. On behalf of its critics, I could equally well have maintained that its authenticity is unproved. Whatever the probabilities of the issue, inconclusiveness seems to me to be of its essence.

The Roswell incident, like the larger "ufological" topic of which it is a part, will remain to perplex us, I suspect, for a long time. I'll be happy to receive further communication on this subject, even if I can't respond promptly to each one. I appreciate your interest and hope that you may unearth evidence more compelling than any that I've seen so far.

Roger W. Wescott
Professor of Anthropology
Director, Linguistics Program
Lecturer, "Anomalies of Science"

Letters

Fantasy-prone theory

To the editor:

In "Abductions: The Fantasy-Prone-Personality Hypothesis" (*IUR*, May/June) Keith Basterfield and Robert E. Bartholomew offer a concise summary of the theory I developed to account for these strange events. This summary is then compared to the specifics of the theories offered recently by Jenny Randles and Budd Hopkins. I was impressed by the understanding Basterfield and Bartholomew have of my theory, which has been misrepresented by some UFO writers.

I do, however, have problems with some of their assertions.

First of all, I do not feel that the fantasy-prone-personality theory is necessarily inconsistent with "Rogo's hypothesis since he expects his abductees to be resolving conflict." The FPP is so labeled merely for the subject's rich powers of visualization. From my reading of the literature, no predictions have been made on the *way* the subject would use fantasy. I feel there is, in fact, some evidence that the FPP subject could use his fantasy skills to resolve conflicts. The unofficial unveiling of the FPP concept came in 1980 when British psychiatrist Morton Schatzman's *The Story of Ruth* was published. This book profiled an FPP who used her skills to create phantoms of her father (unsuccessfully) to express and resolve her hostility toward him. So the point raised by Basterfield and Bartholomew is moot, so far as I can determine.

A second important aspect to Basterfield and Bartholomew's position is that UFO close-encounter claimants tend to be psychic. This is a complex issue which I think the writers significantly oversimplify.

To begin with, it certainly seems true that UFO abductees *claim* to be psychic. But what is the basis for this claim? The fact that they *have* psychic experiences? This is a meaningless point for the following reasons: Sociologists and parapsychologists are beginning to learn, for example through recent Gallup and NROC polls, that surprisingly large segments of the public report psychic experiences. When we consider this, it is really saying nothing to claim that somebody is "psychic" simply because he reports frequent psychic experiences. We have no way of determining whether close-encounter percipients report psychic experiences any more frequently than the general public (which would serve as a hypothetical baseline).

One issue Basterfield and Bartholomew *don't* specifically raise is that some abductees become psychic *because* of their experiences. This issue, too, is complex and has led some researchers to use it as a basis of their theories. For instance, it has been claimed that UFO intelligences "choose" psychic people to abduct; their psychic powers then spring forth from the conditioning they receive from the UFO occupants.

Let's begin by assuming that this claim represents a legitimate constituent of the close-encounter phenomenon.

Does it prove anything regarding the relationship of the witness to the UFO occupants? Not necessarily. Parapsychologists have known for years that "believers" in psychic phenomena perform better on laboratory ESP tests than disbelievers. This well-known sheep/goat effect is probably the field's best-replicated finding. (See "Scoring in ESP Tests as a Function of Belief in ESP, Part I: The Sheep-Goat Effect," by John Palmer, in the October 1971 issue of the *Journal of the American Society for Psychical Research.*) It seems to me that persons surviving close UFO encounters could be exhibiting a super-sheep effect. Their entire concept of reality is transformed by their experiences, so perhaps they revise their worldview to incorporate the existence of the paranormal. This change in outlook could then open them, psychologically, to further paranormal experiences.

This theory may seem like a wild extrapolation from the sheep/goat effect, which is primarily a statistical effect seen in laboratory research. But there exists some circumstantial evidence supporting it. It is interesting that persons reporting near-death experiences similarly report psychic incidents in the wake of their life-transforming experiences. The theory I am proposing is also completely testable. There are several procedures used in social psychology to test a subject's cognitive functions (i.e., extrasensory perception) before and consequent to a significant social experience (i.e., witnessing something that the subject thinks is paranormal). I would certainly like to see my proposal tested in the laboratory.

The claim that some close-encounter witnesses become poltergeist victims is, in fact, circumstantial support for my projected dream/trauma resolution model. It is really not consistent with the FPP hypothesis. Parapsychologists have long believed that poltergeist outbreaks result when the unconscious mind of the primary victim tries to express suppressed hostility. This theory held the field for several decades before the current fad of neurophysiological theories replaced it. (The history of both these theories is outlined in my book *On the Track of the Poltergeist* [1986].)

But my biggest problem with the FPP hypothesis is that it cannot explain the physical dimensions of the abduction phenomenon. I admire and respect Basterfield and Bartholomew for trying to cope with this issue, for example by pointing to the experimental effects of suggestion on bodily processes. But they make a serious error in their presentation. If you study the literature on the psychosomatic effects of suggestion, you will find that these effects represent transient physical changes on skin tissue, body function and so on. *What we find on persons claiming UFO abductions are permanent scars or lesions.* Nowhere in the literature on suggestion is there a precedent for such a phenomenon. Even more startling are some of the photographs of these "wounds" that Budd Hopkins has published. These dip marks in the skin look like the remains of surgically-removed tissue samples. They do not resemble normal scar residue, or anything to be seen in the literature on psychosomatic effects produced experimentally through suggestion.

In conclusion, I think the FPP has a number of weaknesses -- just like most UFO-abduction explanations, including my own. But at least the FPP hypothesis is experimentally falsifiable. It should be easy to test several UFO percipients with personality inventories which specifically gauge fantasy-proneness. In this way the cogency of the FPP hypothesis to UFO studies will be readily determined. I am confident that Basterfield and Bartholomew join me in encouraging the speedy implementation and reporting of such research.

D. Scott Rogo
Northridge, California

To the editor:

The Basterfield-Bartholomew article in the May/June issue of *IUR* deserves a brief rejoinder.

Early in their piece the authors mention the Lawson birth-trauma explanation of UFO abduction reports, dismissing it with this curious sentence: "it has fallen into disfavor and so will not be included further in this analysis." A reader's suspicions may be aroused by the evasive tone of this remark. In fact, Lawson's theory "fell into disfavor" for two powerful reasons: it was intrinsically illogical and it failed to explain the data at hand. And I'm afraid the BB (Basterfield-Bartholomew) theory of "fantasy-prone personalities" (FPP, in

their acronym) as a blanket explanation of UFO-abduction accounts is bound to suffer the same fate.

Over the years dozens of theories have been propounded to explain various types of UFO reports. We've had swarming bees, mysterious plasmas, birth traumas and Nazi scientists; we've had ball lightning, obscure types of epilepsy and Persinger's tectonic plates. To be generous, let's assume that each theory may actually explain a case or two of one type or another. (Ball lightning, for example, may explain some CE1s.) But essentially each explanation in these various categories "fell into disfavor" because it failed to account for the vast majority of the case reports. The problem of keeping such blanket "explanations" afloat can be seen in the way their proponents are forced to mangle the data. I was astonished to read the following in BB's article: "We do not see why there is a need to separate persons claiming contacts from those claiming abductions." A police-statistic version would be something like this: "We do not see why there is a need to separate persons claiming they received pleasant but anonymous phone calls from those claiming they were raped." One *must* pay close attention to what people are actually saying.

To attend to BB's theory directly: If it is correct, almost all those who report UFO-abduction experiences are FPPs, an easily tested hypothesis. In fact, most all of those I've worked with are *not* FPPs. This is not merely my judgment; it is also the opinion of the many psychologists, psychiatrists and psychotherapists who have helped me in these investigations. Their judgment has been supported by the psychological testing of a number of abductees. (I should also point out that I've worked with two psychiatrists, three psychologists and a number of psychotherapists, none of them in any way FPPs, who have reported *their own* UFO-abduction experiences.) Most UFO abductees, in fact, focus upon their fears and nameless apprehensions rather than upon lurid, "imaginative" details of adventures with spacemen. They resemble traumatized victims rather than unconscious dissemblers. The FPP theory simply fails at the outset.

BB, in their earlier piece ("Abduction States of Consciousness," *IUR*, March/April), described Whitley Strieber as being unusually prone to fantasy; in fact Strieber himself admitted as much in a recent article in the *MUFON UFO Journal*, stating, "I am a highly imaginative person.... I am bound to distort my perceptions from time to time." I agree with the BB assessment of Strieber, though I pointed out in a letter to *IUR* (May/June) that I had specific, corroborating information supporting my view that he was, nevertheless, the victim of real UFO-abduction experiences. Most important, however, is the fact that Strieber ends up damaging their case rather than helping it. By providing so clear an example of a truly fantasy-prone individual, Strieber lets us see how *un*imaginative and free from fantasy are most of the other people who have reported UFO-abduction experiences. Their accounts, by contrast, are clear, concise, and free of idiosyncratic "fantastic" details.

The Strieber case once again proves that the people who undergo UFO abductions — people like Charlie Hickson, Barney Hill and Kathie Davis — are incredibly various. They include dull, unimaginative people, entertainers, policemen, straights, gays, whites, blacks, rich, poor, and, yes, even an occasional fantasy-prone person.

My advice to BB is to put their theory on the back burner and to look into any reports of possible abductions that come their way. We need investigators rather than theoreticians, pragmatists rather than ideologues. Their article in *IUR* contains a dozen misconceptions that I have neither the time nor the inclination to correct in this letter. I would rather work with real people in the field than argue ideology in the pages of even so fine a journal as *IUR*. The situation demands it.

Budd Hopkins
Wellfleet, Massachusetts

To the editor:

I was impressed by the thoughts of Basterfield and Bartholomew. The abduction phenomenon, I am sure, is the most important question ufology faces as we head toward the 1990s.

Basterfield and Bartholomew propose that there are three main types of theory before their hypothesis. These are the Budd Hopkins scenario of real extraterrestrials visiting the earth and conducting genetic experiments, D. Scott Rogo's alternate idea that the abduction is a psychological phenomenon, and my hybrid solution (that the aliens are real, but incapable of physical visitations, thus necessitating a form of interaction with selected earth people who are visually creative by way of an alien ESP probe that is interpreted by the abductee as a real experience, because of its vividity and its extraordinary nature).

That last statement better summarizes my ideas than the description in the Basterfield and Bartholomew article. They, of course, prefer to feel that the subject is purely psychological and the product of the new frontier of this science (fantasy-prone-personality research). In other words, the abductee has an experience that seems real, but is not real, and which depends upon his status as someone with a naturally extended range of imaginative and hallucinatory capabilities.

I think in our own way each of us is striving toward an understanding of a perplexing problem, made especially difficult because abductions do display numerous contradictory features. Half the evidence supports physical reality, and half does not. No solution that ignores this factor can hope to succeed.

I should point out that it is not really fair of B&B (Basterfield and Bartholomew) to characterize my book *Abduction* as "taking a different approach" and suggesting one relatively novel hypothesis. In fact, the bulk of the book is a comparative analysis between a catalogue of British cases, which I compiled, and cases from each continent in turn. The final discussion reviews several hypotheses, of which my novel one simply happens to be the one I currently find most satisfying. I do make very clear, however, that others have to be contenders and discuss the extraterrestrial hypothesis in terms which indicate that it would be the most economical — were it not for its apparent problems. I further look at theories as diverse as the time-travellers idea and the possibility of neurological visions triggered by real physical phenomena which I call UAP (Unidentified Atmospheric Phenomena).

Furthermore, two aspects of the B&B "six-point plan" I am alleged not to cover in my book. In fact they are not overlooked.

The first of these is multiple abductions. In fact, I spend some time (pp. 119-126) describing one three-woman abduction in Shropshire, England, and at various other points in the book look at further cases. The Shropshire case is particularly enlightening, because it saw all three women hypnotized by a range of doctors, across a spread of time, and coming out with stories that interlocked to a degree, but only a very limited degree. Once on board the craft the stories diverge. This feature occurs in virtually all multiple-witness abductions (e.g. the Aveley, Essex, case, the Faringdon, Oxford, encounter, and the Betty and Barney Hill saga).

This might be explicable as coincidence, or deliberate separation on board by the entities, or the consideration that individual subjective visions share only the sighting of the stimulus (the UFO) and from that point onward are largely a product of each witness in a personally relevant manner.

In fact I discuss (p. 199) my work with clinical psychologist Dr. John Dale. He proposed that in multiple cases the strongest-willed individual is able to persuade the others (who are almost invariably family or very close friends and never appear to be unrelated strangers). The mindset of the powerful visionary experience is such that it contaminates them. They cannot fail to agree with it, for fear of implicating their partners or imputing that they themselves were

inferior and unable to share the encounter. They are thus strongly motivated at a subconscious level to support the abduction. It should be remembered that in multiple cases (at least the three in which I have met the witnesses and studied the cases in depth) they have all relied heavily upon hypnotic testimony to unravel anything beyond the basic story of seeing a UFO.

In several instances one or more of the witnesses are resistant to recalling more under hypnosis and Dr. Dale suggests this was because they knew subconsciously that there was no deeper memory but wished to avoid the contradiction, accusation and embarrassment of saying so and this manifested as an inability to be hypnotized. The way in which one of the three women in the Shropshire case took three doctors and over a year to "break through," at which point she came out with a hypnotic memory with great reluctance, might support his view.

Whatever the case, multiple abductions are clearly of enormous significance. Just one well-demonstrated report where an abduction of a stranger is witnessed, or where witnesses totally unknown to one another share in the abduction, or where identical memories from on board the UFO are retrieved in controlled experimental circumstances without any possibility that there is collusion (conscious or unconscious), would lend greatly to the probability that the abduction is a real world experience. Unhappily, while we have evidence of this kind in other close-encounter cases (e.g. car stops or physical trace reports) it is notable by its absence in the abduction.

I did discuss in depth in *Abduction* one case that I considered important because it came close to this ideal. A late-middle-aged woman suffered a full-blown abduction in Northhamptonshire in 1978 and after hypnosis was convinced she had been scanned and rejected. She is one of the most credible abductees I met in my studies. Yet within minutes of her experience's conclusion, on a country road just a couple of miles away, a group of four other women in a car had an almost identical close encounter. There was no possibility that either group knew of the other witness/witnesses when their story was recounted immediately afterwards. Unfortunately, there is also no evidence that any of the four younger women were abducted — and they have mostly refused to cooperate in further study, displaying a considerable degree of reluctance even to think about what occurred.

I did not hide the relevance of this case, and it is such that I believe coincidence unlikely. This is one reason why I cannot accept a pure and simple psychological answer such as B&B propose. Yet, as we understand the events in Northamptonshire, they do not allow us to decide between a Hopkins-style physically real visitation by aliens or my version of remote probes provoking visionary experiences.

In addition another important breakthrough would occur if an abduction provided incontrovertible physical evidence. Again, I make clear in my book that if one of the supposed implants inside abductees turns out to be verified, then it's game, set and match. Of course, so far it has not been, so this demands caution.

Likewise, we have the problem of lack of photographic evidence. The cases where this exists tend to be very suspect...e.g. the Meier affair from Switzerland. In Britain we are involved in a detailed investigation that might turn the tables. This concerns a highly credible witness who appears sincere, expresses no interest in publicity and wishes full anonymity, but who professed a close encounter with a landed UFO and 3 1/2-foot-tall entity on the Pennine Hills just after dawn on December 1, 1987. A lengthy time lapse was involved. But far more dramatically a photograph of the entity was reputedly taken.

Needless to say, if this story checks out it makes all the difference. The witness wrote to me within two days of its happening and a very extensive investigation, largely involving Peter Hough, has taken place. My role in the case has been mainly supportive, although I have talked with the witness several times and been impressed with him. There have been three analyses of the photograph so far, each contradictory to a degree. Other physical evidence that is part of the case (reversed polarity on a compass) has also been studied by a university department and the witness has been examined by a clinical psychologist and hypnotized, with a classic abduction "memory" emerging.

It is premature to say more at this stage. Opinion remains divided among the few of us who have studied and debated the full evidence. Peter Hough intends to publish his findings in due course, when we know exactly what those findings are going to be. But I suspect we will not end up with incontrovertible proof of anything, and it has certainly crossed my mind that we might be dealing with a clever set up and test of sociological responses or investigatory skills.

The photograph, while not very clear and extremely grainy, looks remarkably like Spielberg's ET. But the evidence suggests it is not a small model. Whether its appearance as a traditional "little green man" (and it is!) enhances or detracts from the story is up to you. But it illustrates the infuriating nature of this bizarre case. In the end we always have to make value judgments based on the pros and cons of the abduction evidence. The evidence, for whatever reason, never seems to be strong enough to prove anything beyond reasonable doubt.

The second omission that B&B felt my book did not address was the question of whether abductions are part of a lifelong process. In fact, my book does discuss this aspect.

I write of many cases in which a pattern of experiences has occurred throughout life, although in Britain recurrent full abductions are relatively little known. But there are some (e.g. the Cynthia Appleton, or the Oakenholt, North Wales, cases, and even the Alan Godfrey abduction in Yorkshire displays unexplored childhood time lapses).

In my view, it is all tied up with the overall hypothesis that certain types of people are prone to abductions. All the statistical evidence from various sources (e.g. the psychological studies of Dr. Elizabeth Slater or my catalogue of British abductees, aided by the use of anamnesis life profile studies by Ken Phillips and Dr. Alex Keul) directs to the conclusion that abduction witnesses are of above-average intelligence, of varied backgrounds, sincere and baffled, but also visually creative. You see this in many ways, from their often immaculate or flowery handwriting, through their interest in our pursuit of artistic and creative things, and onto their undeniable life history of paranormal phenomena.

All this, I believe, demonstrates that the only obvious clue we have that distinguishes the abductees from anyone else is their superior ability to visualize images in their mind--in a creative, formative and powerful fashion.

But this is just a starting point. It would be foolish to consider it a resolution.

What does it mean? B&B seem to believe that it proposes a psychological answer and rightly point to the similarities with out-of-body and near-death visions. That, however, does not prove all these things are pure imagination. It merely shows that they are common symptoms of an experience that happens in a psychological way.

Let me clarify that, because it is further shown by my isolation of what I call the "Oz Factor" in close encounters and in psychic experience. This consists of regularly described clues (e.g. "all environmental sounds disappeared" or "I lost track of time — it just stretched out"). The fact that it recurs in many paranormal phenomena is simply an indication that these all happen as subjective experiences. I think the Oz Factor represents the mind's "tuning out" attention to normal distracting things like environmental sounds and the passage of time, in order to "tune in" to something that is happening within the consciousness of the person.

It is said by some (though disputed by others) that abductions, OBEs and NDEs all share tunnel imagery or floating sensation. But that does not mean

they are all differing expressions of the same psychological process. It simply means that these are side effects of the alteration of the state of consciousness. They are not directly a part of the abduction, or NDE, as such. That will follow once the individual has entered this new state of consciousness.

In that state, I contend, the individual is able to commune with his inner self, or share ESP experiences with others, or detect information from the past and future to undergo things like precognition, or possibly enter contact with otherworldly beings. These may be out there "fishing" for a receptive mind and may even cultivate it throughout life. They may be able to switch a suitable person into a receptive state of consciousness or this might happen naturally (e.g. through highway hypnosis on a late night drive). What we normally regard as part of the abduction (the tunnel of light, the floating sensations) then follows, but simply as part of the Oz Factor, forcing the witness out of everyday reality into the correct state of consciousness. Once there, he has no way of evaluating the experience that is occurring, because it involves totally alien intelligences communing via ESP and using stereotyped images that conform to a pattern that is culturally topical and accepted. That is why the abduction fits into the UFO theme so readily. It is how we would naturally interpret otherworldly contact today.

But B&B ask, why is it necessary to extend the theory to a probe from an alien intelligence interacting with suitable people (the abductees) while in a receptive state of consciousness? Surely, the same results would be found simply by proposing that the experience is a hallucination by these creative people in this altered state of consciousness, using alien imagery from science fiction read or seen.

That just does not work. There are plenty of reasons for saying so.

For a start there is no evidence of direct correlation between science fiction and abductions. The work of Eddie Bullard shows this most clearly. Abductions positively do not behave like a cultural phenomenon, adaptable over time. Yet they do, undeniably, incorporate trappings from science fiction. The fine details of the "spaceships" come from here and are never sufficiently advanced to suggest knowledge ahead of our time. What does not come from here is the essence of the experience, which seems far more in keeping with a consistent, repeated, universally valid contact with the same two types of entities (the small ones with large domed heads and the tall ones with blond hair and blue eyes).

This to me is the fatal flaw of the psychological theory. Human imagination, especially spread around the world in different cultures, would have sufficient variety to make abductions much less stereotyped than they are. Creatively visual or fantasy-prone personalities--if they were just hallucinating--would be skilled enough to generate the range of things we see in all science fiction and controlled imagination experiments. Look at *Star Trek*--oodles of aliens of all shapes and sizes. The question of why this does not happen in the abduction phenomenon is not answered by psychology alone.

Also we have to take note of important clues like "doorway amnesia." As Bullard again shows, abductees seldom remember going on board. Yet this is a major part of any dramatization (e.g. on *Dynasty* or in *Close Encounters of the Third Kind*) in which you see the victim being dragged aboard. The fact that the real abductions flatly renege against this strongly implies that they are not just creative hallucinations.

I sympathize with B&B in their efforts to reduce the abduction to a simple solution. If the major difficulties of the psychological theory could be overcome, it would be the choice any honest researcher would have to make at this stage.

Unfortunately, it has not come close to overcoming the problems.

Similarly, just by virtue of the fact that it is the answer suggested by the phenomenon itself, the Hopkins scenario of physical visitation by aliens would be a second logical choice. It is an incredible but far from impossible scientific theory. Yet it too faces insurmountable difficulties in my view. While open-minded about the possibility and aware of the way you could construct solutions that design ways around some of the discrepancies, I have to say that we have no indisputable evidence for a physical alien presence on earth. We have very good evidence that sincere witnesses are describing experiences which seem realistic and which appear to relate to such an option. But without the accompanying solid evidence that is not the same thing at all.

It is like saying we have many consistent reports that every night people fly out of their bedroom window. We do. Flying dreams are common. But the demonstration of the reality of flying dreams is positively not the same as the demonstration of reality of flying humans.

It seems to me that we have to recognize that we have important clues from both these failed hypotheses. The fact that the experiences do share features with other psychological phenomena and involve creatively visual witnesses must be relevant. The fact that they are describing an experience that seems more real than hallucinations, is incredibly consistent the world over and manifests as alien has got to mean something too. That is why I am trying to postulate a hybrid theory that mixes and matches the two problematic theories.

A good UFO investigator is a cautious UFO investigator. While it may be true that, given our data, a cautious UFO investigator might end up accepting almost nothing, we must forever recall the truest maxim in UFO research. The phenomenon we study is extreme and extraordinary and in order to consider it proven must provide us with extreme and extraordinary evidence.

Jenny Randles
Stockport, Cheshire
England

To the editor:

Though I found the articles by Basterfield and Bartholomew to be interesting, I wish to point out a flaw in their discussion of the use of hypnosis with UFO "abductees."

They remark on the surprising ease with which "abductees" regularly experience profound hypnotic trances, even under the guidance of amateur hypnotists, and the authors ascribe this hypnotizability to characteristics inherent in those with fantasy-prone personalities — characteristics that they use to explain the UFO-abduction phenomenon.

I too have been impressed with the high degree of hypnotizability that is reported by investigators to be found among "abductees." Such a high degree is not to be found in an average population sample. Nevertheless there is another explanation for this finding.

As many police hypnotists, therapists who work in emergency units, and military psychiatrists are aware, individuals who have recently suffered severe trauma are frequently easily hypnotizable; they may even be in a spontaneous trance to begin with. Shell-shocked soldiers and victims of brutal crimes are examples of such individuals. If reports of UFO "abductees" are to be understood as factual accounts, the trauma inherent in the reported events might explain their high degree of hypnotizability.

This observation does not disprove the hypothesis of Basterfield and Bartholomew but indicates a need for further analysis of their comments. On the whole I found their theory to be too glib and contrived to explain the data satisfactorily. Though some "abductees" undoubtedly fit their label, a number evidently do not, though this question needs to be tested further.

In any case, the authors are to be complimented for attempting to understand and explain, on as scientific a basis as possible, the baffling phenomenon known as UFO abduction. I agree with their recommendation of further research. For investigators of UFO-abduction reports to achieve greater

credibility among scientists and the general public, we must complement the investigative genre of fascinating case anecdotes with the testing of hypotheses through scientific experiment.

Steven Goldsmith, M.D.
Fitchburg, Massachusetts

Burned

To the editor:

It is disappointing to see politics and infighting stand in the way of good research, especially when an important case is involved. Ed Barker's critique ("Letters," *IUR*, March/April) of my discussion of the Michalak case ("Burned by a UFO?," *IUR*, November/December 1987) appears to be carefully written in a way that might suggest my research was not thorough or was otherwise inaccurate.

While I do not wish to indulge in a point-by-point rebuttal which might extend the debate for many years, I feel I must make some further comments.

Barker claims that he has certain documents relating to the case in his possession. What he does not say is that for years my requests to view these and other documents have been denied for various reasons.

Some of the comments I make in the article come from information given to me sporadically by Barker himself. His criticism of these comments is curious. One that he calls "bunk" is in fact described by me as "unsubstantiated" and I say I could not "vouch for [its] authenticity."

My version of the case at the beginning of the article is based on dozens of published accounts, NRC files, RCAF files and my own interviews with the Michalak family as well as the gracious assistance of good and cooperative ufologists in the United States and elsewhere. The 1 1/2-column precis of the case was by no means a comprehensive account, and readers are referred to my discussions of the case published elsewhere.

The Manitoba Center for UFO Studies was not really formed in 1977, as its head Barker suggests, at least according to a Manitoba Planetarium press release dated May 30, 1977. That was the date, however, when Ufology Research of Manitoba, consisting of several local investigators, at the suggestion of Dr. Hynek agreed to form an association or alliance with the planetarium in the hope that its resources would aid investigation and allow better access to incoming UFO reports. After a few years the alliance failed, and the ufologists became independent once again, at the expense of losing access to the reports. Only two individuals were mentioned in that press release: Ed Barker and I.

My knowledge of CAPRO comes from Barry Thompson, Brian Cannon and Barker himself. All three told me separately that "personality conflicts" were some of the reasons CAPRO folded.

The case of Stefan Michalak occurred over 20 years ago. My recent visit with him showed him in good health, recovered from a heart attack, but still exhibiting burn scars on his body. Because no case files were produced by any of the original investigators, I felt that the case had to be reinvestigated. And well I did, because I uncovered further information. As well, I felt that others should be made aware of the information, and I wrote articles about my findings.

There are still many unanswered questions about the incident, and we may never know their solution. I doubt that bickering between ufologists will solve anything. It is hoped that future cooperation between ufologists in Canada will ensure that problems such as those with the Michalak case will not occur again. I am quite willing to engage in such mutual sharing of information with those individuals who would show the same respect for my efforts. Perhaps the lesson has been learned.

Chris Rutkowski
Winnipeg

Internal lighting

To the editor:

I read with interest I. Scott's "Bedroom Light" (*IUR*, March/April). Anomalous lighted objects invading enclosed structures are not unknown in the UFO literature.

In *Flying Saucer Review*, Vol. 28, No. 2 (1982), I described a randomly pulsating light, first noticed outside a house, which then apparently passed through a sealed window to a spot where the single witness (a physician, age 31) was preparing to retire on a family room sofa. This was in Ohio, in June 1979, after midnight. There was no storm or electrical activity. Although yellow-white like a firefly, the object did not evince a firefly's brightening-dimming luminosity curve or the characteristic soaring flight while illuminated. Either it was *on*, "as bright as a 60-watt bulb," illuminating the entire room, or it was *off*, invisible in the diffuse light from an adjacent hallway. The light emanated from the entire object, not a specific site (as a firefly's), and as it passed three feet in front of the witness she equated the shape and size to "a large paper clip held at arm's length."

The total observation time was probably less than a minute. The witness fled in terror (accompanied by her moderately agitated dog) as soon as she could maneuver around the light and out into the hall.

A similar (though much larger — 50cm) object was reported by *FSR* editor Gordon Creighton in notes following my article ("A Similar Case in Brazil? — January 16, 1962"). The slender luminous, submarinelike object, of intense blue color, flew rapidly through an open window at a height of about 1.5 cm from the floor, headed for a wall, reversed itself, flew into another room, halted in front of a lady who was using the telephone, changed aspect, changed course, headed down a corridor, and then apparently exited through another open widow. There were three witnesses. Linear distance traveled inside the apartment was about 17m and observational time was about five seconds. It was thought by the investigator that this incident was perhaps related to atmospheric electrical activity although no storm was in progress at the time.

Jennie Zeidman
Columbus, Ohio

MJ-12

To the editor:

I read with great interest, although no surprise, "MJ-12 Debunking Fiasco" (*IUR*, May/June) and "The Secret Life of Donald H. Menzel" (*IUR*, January/February) by Stanton T. Friedman. It is important that your readers learn of the depth of the research still being conducted by Friedman, William L. Moore and Jaime Shandera and the shallowness of their critics' charges. I have known Moore since 1982 and have worked with him on Freedom of Information requests and special research projects since that time. So far as I am concerned, no one in the UFO field is more concerned with facts and as wary of disinformation as he is. To accuse him or his colleagues of having faked the MJ-12 briefing document is absurd. The evidence of such forgery is nonexistent.

Brian Parks
Torrance, California

Coming in *IUR*...

UFOs in science fiction,
by Chris Rutkowski